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# The

Psalter of David

faithfully translated af

every Psalmine Hauyn=

re/declarynge bresly

psal





**W**hen ye be glad in y<sup>e</sup> lorde  
(the narrow)

eglad in y<sup>e</sup> lorde (Dere brothern)  
& geve him thankes: which no-  
we at y<sup>e</sup> laste/ of his merciablc good-  
nes hath sente ye his Psalter in En-  
glishe/faithfully & purely transla-  
ted: which ye may not mesure and  
Juge astir the comē teyte. For the  
trowth of y<sup>e</sup> Psalmes muste be fe-  
tched more nyghe y<sup>e</sup> true verite/in  
the which tonge David / with the  
other syngers of y<sup>e</sup> Psalmes firste  
sunge them. Let y<sup>e</sup> gostly lerned in y<sup>e</sup>  
Holy tonge be iuges. It is y<sup>e</sup> spiritu-  
all man (saith Paule) which hath  
the spirit of god y<sup>e</sup> muste decerne &  
iuge all thynges. And y<sup>e</sup> men quiet-  
ly sittynge (if the truth be shewed  
ther) muste iuge and stand vp and  
spoke (the firste interpret holdyn-  
ge hie pease) god geve ye true spiri-  
tuall & quiete sittynge iuges Amē.

**Beatus vir/ the firste psal. 2.**

**T**he account of the firste psal.  
Thei that forsake the counseles/  
the wayes/the lernyng/and conuer-  
sacion of the vngodly: geuinge the  
selue wholl to y<sup>e</sup> knowledge of god-  
dis lawe/and to live ther after/ are  
blessed: thoth<sup>e</sup> are wiked & vngodly  
The blessed ar likened to a moiste/  
fruitful tre faste planted by the wa-  
ter side: y<sup>e</sup> vngodly/to drie baie dust  
scatred with the winde.



Blessed is y<sup>e</sup> man  
which walketh  
not in the coun-  
sell of the vn-  
godly: and stan-  
deth not in the  
waye of sinners/  
and sitteth not in the seate of y<sup>e</sup> pe-  
stilent scornere.

ut hath all his plesure in y<sup>e</sup> lawe  
A.2.



eatus vit/

we of the lorde: and vpon it his minde is occupyed/ bothe daye & nyghte  
yche a man shalbe like a tre planted by the ryuerside: which will gyue forth hys frutis in due time/ and hys leues shall not with: for what so ever he shall do/ shall prosper.

But so shall not the vngodly: for they shalbe lyke duste which is dispersed with the winde.

herfore thei vngodly shall not stande in the iugemēt: nether thei sinners maye abyde in the company of the rightwys.

for the lorde aproueth the waye of the rightwys: but y waye of sinners shall perishe.

**T**his psaline sheweth who wer against god and his sonne Christ/ their vaine study/ howe god above

uare fremuerunt.

scorneth thei enforsemētis / howe that Christis kyngdome standeth and encreseth whyles thei perishe/ & that the waie of helthe is to truste and to cleve to Christ oure kynge.

**W**herfore do the gentiles thus swell ad clustre to gyth: wherfore do y people of y Jues thus gnaste in vaine?

herfore conspyre the kinges of y erthe: ad the chiefe priestis thus caste their hedes togyther againste y lorde and his anoynted.

aiuge let vs breke their bōdes: & let vs cast of their yokes.

ut he that hathe his residence in heven derideth them: the lorde scorneth them.

hen shall he thurst them downe in his wrathe: and in his indigna

A. j.



uare fremuerunt. *Psalm 134.*

tion shall he all to trouble them.

Haue constitute and ordered my  
Kynge: to be over Sion my holy hill  
shall shew forth the lordie com-  
maundement: for he sayde vnto me  
thou art my sonne whom I haue  
nowe openly declared.

Ike of me/ and I shall give the y  
nations into thy heretage: to be thy  
nowe possession thorowte all the  
worlde.

Hou shalt smyte the togith with  
anyerne sceptre: & shalt breke them  
lyke eithen vessels.

owre therfore ye kynges be wi-  
se & vnderstande: ye rulers of y er-  
the be cōtēt to be monyshed & lerned  
erue ye the lordie besely: study to  
give hym his honour ioyfullp with  
reuerence.

isse ye y sonne/ lest he being wra

*Domine quid.* *Psalm 134.* 4.

the y power lyse perishe for his an-  
ger shalbe shortly kyndled.

and then blessed are all men that  
truste in hym.

**C** David merueleth and complai-  
neth to the lorde of the multitude &  
boldnes of his enimes and commit-  
teth hym selue with grete truste to  
the lorde which will shortly smyte  
them downe/ for no maner maye  
save/ and no mā is partaker of hel  
the but he truste in hym. *Psalm 134.*

*The songe or*  
dite of David fleinge from his son-  
ne Absalon. This store is wryten  
in the seconde boke of the kynges  
frome the .15. cap. vnto the .20.



De: se what a sorte ther  
are that trouble me: full  
many ther are that tye

1.4.



Domine quid.

ageinſte me.

any ther are that thynke thus  
vpō my ſoule: ſuerly that is no hel-  
the to be loked fore frome god/vnto  
this man. Selah.

ut thou lorde/thou arte mi helpe  
& my glory: thou lyſteſt vp my hed.

He lorde I called vpon with my  
prayer: and he answered me even fro  
me his holy hill. Selah.

ſhalt lyedowne and ſleepe/ I my  
ſelue ſhalt vprwake me: for the lor-  
de ſuſtayne me.

ſhal not feare/ye thouſādes fol-  
ke: althoghe they beſege me round a  
boute.

ryſe (lorde) ſave me (my god):  
thou ſhalt geve all my eninies ſuche  
a clappe on their cheekes that anon  
the tethes of theiſ vngodly ſhal be  
broken.

Domine quid.

It is the lordis properte to ſave: &  
thy people it beſovert/ to be holpen  
& endued with thi benefite. Selah

This wordes ſignifieth y  
ſentence before to be pondred with  
a depe affecte/longe to be reſted vpō  
and the voyce there to be exalted.

David ſheweth the goodnes of  
god/and his helpe brought to hym  
whilie his ſonne Abſalon conured  
ageiſte hym/ he reproveth the mad-  
nes/ of the nobles of Iſrael cōſpi-  
ryng ageinſte hym: and callith the  
to repentāce/ aſtyr this he reioyſeth  
of the grete plentuousnes preſe ad  
ſuernee reſtored thorow y goodnes  
of god vnto hym.

Dauid's ſonge vpon an  
instrument played for his victory.



um inuocarem.



When I called vpon y/thou  
answerdest me: which arte  
y god of my rightwisnes.  
For I was in a straight  
thou didest sette me at large: have  
mercy vpon me and heare my depe  
desyre.

O men/ how longe entend ye to tur  
ne my glory into shame: how longe  
will ye love vayne thinges and se-  
ke lyes? Selah.

would ye knowe it/that the lord  
hath set aparte & chosen vnto hym  
his saynte: y lord shall heare whē  
I call vpon hym.

Although ye be moved/ yet se ye  
fine not: pōdie all thinges in yowre  
mynd as ye lie in bed, that ye myght  
so set yowre hartis at reste. Selah.

Make yowre sacrifice with right-  
wisnes: & put yowre truste i y lord

um inuocarem. 6

any thinke sainge/ se who shall  
shewe vs ower desier: & lorde let thy  
shyninge face illumine vs.

Thou hast powerd my harte ful  
of gladnes: whete and wyne have  
ben encreased vnto them in tyme.

Owe therfore (thei restored to pe-  
ase) I shall lie downe ad slepe: for  
thou (lorde) hast so ordred me that I  
maie live fre and false.

This Psal. is a praier of a man  
oppressed of wiked enimes/whom  
whē he knoweth to be hated of god  
he taketh harte vnto hym ageine  
trusting y all perill passed he shall  
thanke god his sauoure in the con-  
gregation of his saintes: wherfore  
he prayeth god so to lede hym that  
he be not trapped with their snares  
and also to caste them downe and



etba mea auribus.

to make gladde the faithfull.

**D**avid's songe played vpon an instrument for his victory into the counforte of his people.



Ysten vnto my wordis  
(lorde) and consyde my  
lowde complainte.

Give eare vnto my  
kryng / my gouernour / and my god:  
for before the do I power forth my  
prayer.

Lorde thou shalt heare me in the  
mornynge: in the mornynge shal I  
make my prayer & loke vp vnto y.

For thou arte not the god which  
maye delyght in the vngodly: y wick-  
ked men shal haue no place with y  
ynners shal not abide in thy pre-  
sens: thou hateste who so ever are  
given to wickednes.

etba mea auribus.

Thou shalt destroye theis trou-  
blers with their lices: bloudsheders/  
and men giue to desaiete (lorde) thou  
shalt abhorre.

But I vnder thy plentiuouse fa-  
uour / shal go to thy house: & shal  
worshippe the with reuerente fea-  
re in thy holy temple.

Rede me forth of daunger for thy  
ryghtwisnes sake: and from y da-  
unger of my aduersaries: & let thy  
waye be defended for me.

For the truthe is not in their mou-  
thes / in their hartes they no esche de-  
sayte: their throte is an opyne gra-  
ue / & with their tonge they flater.

Giue them into their sinne / o god /  
let the fall in their owne counseles:  
caste them downe & edlinge for the  
multitude of their synes / for agein-  
ste the thei ar rebell.



erba mea auribus. *Psalm 137.*

ut thei mought reioyse who so  
ever truste in y: they mought praye  
perpetually also/ and thou defende  
them that they whiche seke the  
glory of thy name/ mought be glad  
of the.

or thou lorde shalt be favoura-  
ble & gracious to y rightwise: thou  
shalt compasse hym roundabout/  
with thy goodnes lyke as with a  
shylde.

*Commentary into the 137. Psalm.*  
This Psalm conteyneth a fer-  
uent desire/ and prayer of a mā gre-  
uously delecte/ and wounded in his  
harte and sore fearynge dethe / but  
astyrwarde reioysinge of helth re-  
stored hym. *The meaning of the Psalm.*

The songe of Dauid for his vic-  
tory played of the ten strynged in-  
strument.

*Dominene. The full Psalm.*



Thy lorde / rebuke me not  
in thy wrath: nether cha-  
sten me in thy anger.

ut deale favourably  
with me (oh lorde) for full sore bro-  
ken am I: heale me lorde for my bo-  
nes are all to shaken.

My soule trembleth sore: but lorde  
howe longe?

urne the (lorde) and delyver my  
soule: save me for thy mercys sake

or they verily that are in thys  
dedly anguyshe cannot thinke vpon  
the: in theis helly paynes who may  
praise the?

am wery with syghing I shall  
water my bed euery night with my  
teares / so that it shall swimme in  
them.

My face is wrinkled and dried vpon  
with care and anger: my enemies



**D**omine ne. *Psalm 6.*  
Have made it full thine with  
trouble.

**A** voide from me yeworkers of  
wickednes: for the lord hath harde  
my complaintis powerd oute with  
wepinges.

**H**e lord hath harde my depede  
syre: the lord hath receiued my pe-  
tition.

**A**ll myn enemyes shall be shamed  
and astonned they shall be put to  
flight and confounded sodenly.

**T**he argument of the *Psalm.*  
**I**n this *Psalm* / David desy-  
reth to be deliuered from the trou-  
blous and perelous persecution of  
Saul: he remembreth his innocen-  
cy he prayeth for the possession of  
his kyngdome y<sup>e</sup> the people myght  
be gathred to god: all cursed mens  
hastenes put a waye / after this he

**D**omine deus meus in te. *Psalm 6.*  
declareth that theis vngodly shall  
peryshe with their owne swerde /  
and so at laste he concludeth in the  
praise of god.

**T**he title of the *Psalm.*  
**T**he songe of David played v-  
pon a certaine musickall instrumēt  
which he sunge to the lord as con-  
cernynge the besenes to the which  
Lush the sone of Zemi put hym  
Rede this story in the seconde of y<sup>e</sup>  
kynges .i. the .16. Cap.

**T**his *Psalm* serueth to be  
sayd of a man falsly vexed and  
troubled.

**O** lord which arte my  
God / my truste is in the:  
saue me from all that  
persecute me and deli-  
uer me.

**T**his may raueshe my lyfe  
B



**D**omine de<sup>s</sup> me<sup>s</sup> in. *Psalm.*

like a lyon:tearing my soule/nomā  
Delyueringe me.

**I**orde my god if I haue commit-  
ted this thinge:if I be aboute to do  
so wiked a thinge:

**I**f I haue not done good for euel:  
ye/ if I haue not done good to my  
enymes/frely delyugethem from  
perelis:

**L**ete my enymye psecute my sou-  
le and take it:lete hym cast downe  
my life & burye my glory. Selah.

**O**ryse lorde & shewe thy selfe/re-  
pressinge the wrathe of my trou-  
blous aduersaries with worthy ve-  
geaunce:make me at y laste to eni-  
oye the authorite which thou haste  
given me.

**N**or so shall the congregation of  
thi people be gathered to gither be-  
fore the:ye/ if ther were no nother

**D**omine de<sup>s</sup> meus. *Psalm.* 10

cause / yet at the leste for y delyue-  
rance of thy poore congregation set  
forthe thy power.

**I**orde which arte the iuge of the  
people:iuge me after my rightwis-  
nes and innocency which thou es-  
piest in me.

**L**et the wikednes of the vngod-  
ly(I praye y)be made ons an ende  
of:& thou(o rightwise god)sercher  
of harte & reynes/ give prosperous  
good lucke to the rightwise.

**M**y defence is in god:the saviour  
of them which are of pure and per-  
fet harte.

**G**od is a rightwise iuge: & he is  
the God whos vengeance is redy  
at all tymes.

**I**f this man will not turne hym  
frome his euill:but will whet his  
sworde:cōtinuall y/ brynde his bowe

*Psalm.*



**D**omine dominus noster. Psal. 8.

**S**ay/ a hymn that will avenge hym  
selfe.

**S**hall therfore lokevp and won-  
dre at thy heuens: lo/ theis are the  
workes of thy syngres / the mone/  
and starres / thou haste set them so  
goodly.

**A**nd lo/ what thinge is mā mortall  
that thou thus remembrest hym?  
what is the sonne of Adam y<sup>e</sup> thou  
regardeste hym so gretly?

**T**hou haste made hym not mych  
lesse ad inferior then Angels: with  
so grete dignite & glory haste thou  
endued hym.

**T**hou haste made hym lorde of  
thy handy workis: thou hast cast  
all thinges vnder hys fete.

**A**s flocks of shepe all herdis of  
nere: and also the wyld bestis.

**A**nyles of the aier and fysshes of

**A**dfitebor tibi domine. Psal. 92

the see: ad what so ever swymmeth  
in the water.

**H**orde/ ye owre lord: howe woun-  
drefull reverent is thy name in all  
the erthe?

**T**he argument into the. 9. Psal.

**D**avid in this Psal. singeth his  
songe of victory: in the which he gi-  
veth thanks for his noble victo-  
ry vpon Goliath / afterwarde he extol-  
leth the rightwisnes of god which  
delyvrieth his children in tyme: at  
the laste he cōcludeth with prayer  
desyering god to repressse and to  
quench the vngodly.

**T**he title of the Psal.

**T**he songe of David committed  
to the chaunter of the quere to be  
sunge vpon their muscalle instru-  
mentis.

**B. 4.**



Confitebor tibi domine.



Shall magnifye the lord  
de with all my harte: I  
shall shew forth all thy  
myracles.

I shall reioyse & glory in y: I shall  
spredethy name in y moste higheste  
for thou hast brought it so to pas  
se/that all my enyynes are fled: they  
are ded on falling vpon a nother/in  
their flighte.

For thou hast given sentence with  
me: thou hast affirmed my cause/  
thou sittest in iugement a right wi  
se iuge.

For thou hast sore blamed y haithen  
the vngodly is fallen downe ded:  
thou hast quenched their name for  
ever.

O thou aduersary/hast thou de  
stroyed for ever: hast thou throned  
downe cytes: is their memoriall

Confitebor tibi domine.

with them ded as thou thoughtest  
to bringe to passe:

O verely/ for the lord reigneth  
yet still for ever: his seate of iuge  
ment is made redy.

He shall iuge y worlde of his right  
wisnes: & shall geve sentence vpon  
the people evenly.

He lord shall be a refuge for the  
poore oppressed: in time of afflictio

In the shall they trust that know  
we thy name: for thou wilt not for  
sake the seekers of the lord.

Bring ye to the lord which dwel  
leth in Sion: declare his noble fac  
tis amonge the people.

For he maketh indurance for mur  
ther & forget not the bloudsheders:  
he shall not forget the cryinge of y  
poore afflicte.

Have mercy vpon me (lord) behold



Confitioꝝ tibi Domi. Psal. 8.

my affliction which I suffre of my  
hateres: lifte me vp even frome the  
very thresshold of Deth.

That I mought remembre all thi  
praises withyn the gates of Zion:  
I shall reioyse of the helth which  
thou hast brought.

The haithen are drowned i their  
owne pitte: & their fete are tyed in  
their owne nette which they bent  
so prevely.

oble is the lorde and full wyde  
is his pow': in that the vngodly is  
thus trapped in his owne snare/for  
suche is his praise. Selah.

The vngodly shal slide downe to  
hell: & all haithen that forgete god  
but the poore forsake shal not be  
forgoten for ever: nether y good hope  
of y afflict shal alwayes be wayne  
ryse lorde/let not y mortall man

Quare Domine reces. Psal. 10.

prevaile: execute iugemente vpon  
the haithen.

orde smyte them with feare: let  
ne the haithen to knowe their sel-  
ves mortall. Selah.

The argument in the 10. Psal.

This Psal. is a prayer ageinste  
the perverse/ malicious & importu-  
ne men oppressinge & vndoinge the  
poore afflict with crafty violence in  
y which also their intollerable pry-  
de/their vngodlines and both their  
craft to hurte & their study are all  
described.



herfore abydest thou so  
farre (oh lord): wilt thou  
be hid from vs in tyme  
of ower affliction?

Why is the vngodly is a losfe he  
psecuteth y poore afflict: let them  
be snared with their owne crafty



uare Domine recessisti.

Desaite which thei study fore.

or what thinge so ever liketh hym that he praiseth / he bendeth him selfe al to lucre: he kareth not whether he speke well or euell of the lorde.

his vngodly man loketh a los- te/ he regardeth not y there is eny god: nether is he in his thoughtis.

hat thinges he take in hande/ thei prosper a longe tyme to his mi- de thy punysshment is listop high frome hi/ he thinketh to cast dow- ne all his enymes with a blaste of his mouthe.

e thinketh in his harte I shall not fall: I shall continue thorout the worldis with owte hurte.

is wordis swolme in piury/ frau- de/ & deceite: what so euer his tōge saith it his iniury and shewdnes

uare Domine.

e lieth bet to katche dekauid vil- lages: he killeth the innocent preve- ly/ his eyes are fast vpon the poore wretches.

e laieth peny watches/ he lieth bent lyke a lyon in his denne to de- voure the poore afflicte: he destroy- eth him whyles he drawe him into his nette.

e maketh hym selfe lyke a sikle wike mā: but the poore afflicte fal- a waye throu his strenghte.

e thinketh in his harte: god ka- rith not for theis men: he turneth his face frome them/ and will ne- ver se them.

ryse lorde (oh god) lystop thy hād: despise not thy poore afflicte.

or howelonge shall this vngod- ly blasphemie god: for he sayth in his harte that thou scist not.



ut thou seist verily/for thou be-  
holdist iniury and indignacion: and  
when it shall please the/ thou wilt  
declare thy selue in very dede.

He poore afflicte comitteth him  
selue to the/ which art wonte to be  
an helper to the yonge fatherlesse.  
To breke the strength of the vn-  
godly & hurtfull man: folowe vpon  
hym serchynge oute his vngodly-  
nes & then shall he nowhere apere.

He lorde is kynge for ever: and  
theis haithen vngodly haue peris-  
hed and are fallen from his erthe.

He despises of the poore afflicte  
the lorde hath harde: thou shalt gi-  
ue them a quiet minde/and thy ear-  
e shall be intent vnto them.

Godelyure y yonge fatherlesse/ &  
poore oppressed: for this mortall mō  
stre be no more feared vpon y erthe.

The argument into the 16. Psal.

Here Dauid chalengeth thes mē  
which made hym to a voide and to  
flee frome every parte of the lord-  
ship of Istalet haupnge no place  
to hyde hym. He doth here also de-  
clare his truste in god and magni-  
fieth his iugement ageinst both  
good and euel. Recorde this store in the  
1. of the kynge frome the. 22. Chap.  
vnto the. 27.

For Dauidis victory  
was this Psalme sung.



Have put my truste in y  
lorde: wherfore then bid-  
ye me flee downe frome  
power hill like a birde?

For so the vngodly haue bente  
their bowe/and have set their aro-  
wes theryn: to smyte the perfit in  
harte espied in prevy places.



or ther is no place suer to abyde yn: but what (I praye ye) have y rightwise deserved?

He lorde is resident in his holy temple: in heuē is his seate regall/ his eyes loke forth / he beholdeth to espye the sonnes of men.

He lorde examyneth y rightwise but he hateth in his harte y vngodly/ and the man also that loveth violence and wronge.

He will send fyre vpon the vngodly lyke rayne: brenninge lighteninges/ blimston/ and whot whirlewindis: for sich parte shall thei dilke.

or rightwise is the lorde: he loveth y rightwisman and fauoreth the maintayner of the righte.

¶ Here Dauid complayneth of the comen fall in euery place of righte

wisnes and faith: and y the krafted deceitfull flaterers occupye all places: he prayeth the lorde to have mercy of the poore afflicte whom thei vepe/ and that he wolde helpe them accordynge to his promise.

**H**elpo lorde/ for full fewe faithfull are left: amonge the children of men.

It is but vainite what so euer on speketh to a nother: thei flater falsly shewynge on thynge with their mouth: and kowerynge a nother in their harte.

He lorde shall kut thei proude spekyng tonges: owte of thei false glaueryng mouthes.

Sich saye thus/ of tho thynges which we make/ we will chaunge authouite of oure owne tonges: our mouthes are y auerboiters.



shulde be ever lord to commaun  
de vs.

or the destructiō of my poore af  
flicte and for the raiynge of theis  
nedeone: now shall I rise (saith y  
lorde) he shall saye with him selue  
I shall bringe them into sauynge  
helthe.

owe the speeches of the lorde a  
re pure speche: they are lyke sil  
uer purified and tryed to the vtte  
most in cristen caldrens.

How lorde preserve theis poore  
one: kepe them from this wiked  
nation for ever.

Heie vngodly hover aboute in  
every place: and where sicke bely  
bestie are promoted / ther encrease  
thei wiked childeine of men

Here David set in a Jeopardous

straight: calleth i his anguisshe to  
god for helpe: lest his enymes reioy  
se of his fall and that he rather ht  
selfe myght reioyse of his receiued  
helth & so magnifie worthely god  
his sauicure.



owe lōge lorde wilt thou  
tarei: wilt thou forget  
me for ever: howe longe  
wilt thou tūne thy fa  
ce frome?

owe longe shall I thus contin  
ue musynge with my selfe: filling  
my harte full of sorowre daye by  
daye?

owe longe shall myn enymye  
be thus exalted over me?

cholder & answer me lorde / my  
god: kepe me weking lest I slom  
ber of deth cum vpon me.

elste peraventure myn enymie



ipit insipiens.

maye saye I preuailed ageinste  
him: for yf I fall my troubles wil  
reioyse.

ut I trust in thi mercy/my har-  
te shalbe glad of thi helpe: I shall  
giue thāke to my lord: for he hath  
rewarded me.

**H**ere David complaineth all to  
be full of vngodly and very dam-  
nable men: he describeth their natu-  
rall disposition which there may  
no thyng be more corrupt/ filthy &  
violent/ and then he sheweth that  
vengeaunce abideth them: & helth  
abideth the innocentes whom they  
tredde vnder their fete.



He foloweth the wicked men/  
thinke in their harte: y  
god is not.

hurd and abhominable

ipit insipiens.

f. 19

nable thinges do they: now here is  
there on that will do good.

he lorde looked frome heuene do-  
wne vpon the men: to se if ther we-  
re eny that had eny knowledge or  
regarded god.

nd sayd/ is euery man and all  
togither swarued so farre frome y  
waye/ perished and vnprofitable  
that ther is no man that will do  
good: not one.

re they so farre besidis them sel-  
ue all theis workers of wickednes:  
se/ they deuoure my people as on  
shuld eteup brede/ they are holden  
with no feare of the lorde.

herfore they shalbe feared with  
feare incomparable: for god hath  
shaken the bones of thy besegers.

hou shalt despise them becau-  
se god hath repelled them: for god

L. 3.



omine quis habitabit.

is in the iuste and rightwise natiō  
he scorned thē because thei fol-  
lowed the counsell of the poore af-  
flicte and put all their truste in y  
lorde.

h/ wolde god that the sauynge  
heit he wolde ons cum to Israhel  
frome Zion: that the lorde wolde  
make an ende of the captiuite of  
his people: y Jacob might be glad  
and Israhel might reioyse.

In this psal. is described of wh-  
at liuinge & with what maners y  
right citesens of heven and mem-  
bers of Christis chirche muste be  
ownernde and endued.



Order who shall dwell in  
thi tabernacle: who  
shall sitte in thei holy  
hill:

omine quis ha. fo. 20

ven he that liuet in senglē ad  
pure innocency: studet to do rig-  
htwisnes and speket the truthē  
even from his harte.

he that bakbiteth not with his  
tonge: and in no thinge hurteth his  
negiboure: nether suffereth him to  
be reviled or hurte unworthely.

ut abhorret sicke sclaudero-  
us & naughty psons: & sicke as wor-  
ship the lorde he setteth myche by.

e and what so ever he sweareth:  
he will performe: althoghe it be to  
his grete hurte and hinderance.

nd ledeth not his money for a va-  
untage: neth' receiveth giftis aget-  
ste eny innocent.

he that studieth to do theis thin-  
ges: shall abide all wayes and ne-  
ver be moved.

fo. 20



onserua me domine. Psal. 10.

In this Psalm David desireth  
goddies helpe: affirminge that god  
hath no nede of his goodis / But y  
his goodis ought to serue his poo-  
re neghbo's which he call sayntis  
and thei that bestowe their goodis  
of eny other thynge then profiteth  
theis sayntes / make Idols with  
them.



Defende me (god) for I ha-  
ve trusted in the: o my  
soule saye thou vnto y  
lorde: my goodis profit  
the nothinge at all.

shall therfore study with all  
my harte to helpe thy noble sayn-  
tes: whiche yet live vpon the erthe  
or thei which bestowe their go-  
odis of eny other thynge shall ma-  
ke them Idols ad folowre feruen-  
tly straunge goddes.

onserua me do. f. 21.

shall not offer their bloudy sa-  
crifices: no I wil not knowe ne re-  
membre the names of their Idols  
he lorde is the portion of my he-  
ritage and my substance: my lot is  
in thy hande.

he lottis fell to me happely in-  
to plesaunte places: A goodly riche  
heritage chaunced to me.

shall thanke the lorde which  
hath well counseld me: but yet my  
raynes teache me theis thynge be-  
nyghte.

set y lorde evermore before myn  
eyes: fore while he is at my right  
hande I shal not slyde.

herfore my harte shall Joye &  
my tonge shall reioyse: ye my bedde  
shall haue suer reste.

or thou wilt not so forsake mi  
soule that it shulde goo and abide



**A**udi Domine iusticiam.

in y grave: neth' wilt thou the' suf-  
fre thi saynte to go into corruptiō

hou shalt shewe me the pathe  
wheryn I maye go to life: thi pre-  
sens filleth men with all gladnes/  
all ioye is ever out laied be thi rig-  
ht hande.

**T**his Psalm is a fervent pray-  
er of David: to be delivred frome  
the persecution of Saul as he dyd  
in the .7. Psalm declaringe his in-  
nocency desierynge helpe: he descri-  
beth the proude behavio' and vay-  
ne study of his persuers: and at la-  
ste he knowledgeth his felicitye to  
stande in the knowlege of god.

**L**orde hea' my rightwise  
prayer / and take vp my  
petition: geve hede vnto



**A**udi Domine. fo. 22

my prayer which I bidde with pu-  
re mouthe.

et thi iugement declare my in-  
nocency: shewe thi selfe to have re-  
specte vnto the righte.

erche my harte / and loke into it  
even in y nighte: trye me as metall  
with fyre / & yet shalt thou finde y  
my thought differ not fro my wor-  
de: endeavored my selfe to avoi-  
de menis wayes / accordynge to thi  
worde: & I kept t'he i the waie that  
fledde vnto me.

ake faste my stepis (I praie y)  
in thi pathes: lest my fete slide.

pon y I call for thou arte won-  
te to heare me (o god): laye thine ea-  
re to me and heare my speche.

declare thy excellēt mercy: whi-  
ch art wonte to save men trusting  
i y frome y risers agēste thi right  
hande



Audi Domine.

hede me even as the apple of thyn  
eye: and hyde me as though I were  
vnder the shadowe of thy winges.

hede me frome the violet vngod-  
ly: hyde me frome my enemies closin-  
ge me in to take awaye my life

Rich have their prynces riches: &  
speke proude with their mouthes

owre laye thei a waight at ou-  
er stepes: their eyes have they faste-  
ned vpon vs to espye if they maye  
at any tyme caste vs to y<sup>e</sup> grounde.

elieth betwixt like a lyon evē flatte  
downe for his proie to be devoured  
he lurketh like y<sup>e</sup> yongelion in his  
prey denne.

ryse lord & prevent him / cast hē  
downe: del y<sup>e</sup>re mi soule from y<sup>e</sup> vn-  
godly whō thou vsete for thi swer-  
el y<sup>e</sup>uer vs frome theis mortall de-  
tall men which are thy hādē wher-

Audi Domine. f.22

with thou smytest: even y<sup>e</sup> mortall  
men addicte to this worlde.

Rich desyer their pte in this pre-  
set life: to have thei<sup>r</sup> beles filled wi-  
th thy tresure / & their children to ha-  
ve enoughe / & also to leue to thei<sup>r</sup> ne-

ut I armed with thy ri-  
ghthe wisnes that beholde thy face: &  
shal be satisfied whē I shal vprwake  
arising in thi beuteous similitude.

This psal. is a noble victorious  
songe in y<sup>e</sup> which Dauid firste de-  
clarith his fervēt truste in god. then  
he expreſseth with howe grevo<sup>u</sup>  
eves he was oppressed / afterwarde  
he sheweth y<sup>e</sup> power of god / and his  
will toward hē & y<sup>e</sup> by y<sup>e</sup> descriptiō  
of a grette tēpeste / he sheweth his de-  
liu<sup>er</sup>ance / his innocēcy / goddis iuge-  
mentis against all men / his gret vi-



Bernacle: congeling ther vnto blacke waters into thicke cloudes.

But at his shyninge presens theis darke cloudes vainished away againe: with haile stones and sperry thundre boltis.

He lorde thodred i y heuē: y most highest sent forth his voice: with haile stones & fiery thondre boltis.

He caste forth his arrows & threwe the downe: he sent forth myghty lyghtenynge & cast the in to grete feare. Hile thou thietnest & blasphemest (oh lorde) blowynge forth thi wilde: y holowre bakes of the floudis are sene vnder dyke: & y foundations of y worlde stande naked.

He put downe his hand fro above & toke me vp: he dawe me out of mine delyvred me frome the wat'rs. myghty enimes / & fro my haters:

for thei prevailed ageinste me.

He prevented me beinge in ieopardie with his helpe: the lorde was my rede led me forth & set me (socoure at large: he defended me because he favoured me.

He lorde gave me a styr: my right dealynge: and rewarded me according vnto y purenes of my handis. He observed verily y waies of y lorde: & fell not vngodly fro my god. For I had all his decreis before my eyes: and I dyd not thruste away his lawe from me.

Behaved my selfe purely & piously toward hi: & toke grete hede lest I shulde comit eny evell thynge. And the lorde hath rewarded my right dealynge: and the purenes of my handis which he aprovet.

For thou arte holy to y holy man



Thou hast thy selfe pure to y pure mā  
ith the pure innocent thou dea-  
lest pure innocently: & with y shre-  
wed mā thou plaieſt y overwharē  
Thou hast verely ſaued thi poore  
oppressed people: & haſt caſte dow-  
ne men that loke a loſte.

Thou (lorde) haſt lyghtened my  
candle: my god haſt put awaye my  
derkenes with his lyghte.

How y have I broke y wholl  
raye of the bataile: thorough my god  
I overlepte the wallie.

God is he whos dedis are pure & ad  
perfecte: the wordis of the lorde are  
purified & tryed lyke as with fyre  
he is a bukler to all y truſte i hym.

Or who is god but the lorde: who  
is a defender but over god?

Even the ſame god which haſt  
decked & endued me with a lordely

powr: & haſt furthred my waye ſpe-  
e haſt made my fete as (dely.  
lyghte as the fete of goates: & haſt  
made me to overrunne places were  
they never ſo highe.

Thou haſt exercyſed and acuſtomed  
my handis with bataile: & haſt ma-  
de me to breke bowes of ſtele with  
my armes.

Thou haſt defended me with thy  
ſavinge ſhyld & bukler: & thy right  
hāde ſtaied me: thy favourable ient  
lenes made me to have thover han-  
de of my enymes.

Thou dideſt hedge yn my waye  
that I myght go freely theryn: ſo y  
my heele ſhulde not ſlyde.

I folowed vpon my enymes and  
toke them: and never turned vntyll  
I had ſlayen them.

I ſlew them: for they myghte not



stand in my handie: thei were thio  
ne downe vnder my fete.

Hou hast taught me to fyght/ye  
and that with a puissaunt power:  
as many as rose ageinst me/thou  
hast thruste them vnder me.

Hou broughtst it so to passe/ y  
my enymes were fayne to turne  
their backes: & I made the awaie y

hey kryed but there (hated me.  
was noman to helpe the: thei kried  
to y lorde/ but he answered the not.

Knocked them togither as small  
as duste layed redy for the winde:  
I trode them as small as the dirte  
of the streates.

Hou hast delyured me from this  
chydryng and contencious people: &  
haste made me ruler over the gen-  
tyles/ the folke of whom I had ly-  
tel knowledge served me.

As sone as they harde of me they  
cam togither and did homage vnto  
me: the lyinge aliauntis were made  
subiectis and servantis vnto me.

Heis aliauntis were made dye  
for feare: ad trembled whyles they  
were shytp in stronge holdes.

And yet lyveth y lorde: my Defen-  
der mought be praysed/ and god my  
saviour mought be exalted.

ven god which hath geven me  
power to auenge me of my enimes:  
and hath subdued y people to me.

which hath delyured me frome  
myn enymes: he hath set me over  
them which rose ageinst me & hath  
delyured me frome y violent man.

herfore I shal magnifye y (oh  
lorde) with hyghe prayse amonge  
the nacions: and shall synge with  
thankis gevyng vnto thy name.



hich hath made grete helth for  
his kinge: he hath dealte iustly with  
his anoynted David: and also with  
hys seade into everlastynge.

*The argument into the 146. psal.*

In this psal. David declareth y  
excellēt vertue and power of god  
expressed in the meruelous creatiō  
of this present worlde above: & then  
he sheweth the preciousnes of god  
dis lawe / at y last he prayeth to be  
preserved frō sinne & that what so e  
ver he thinketh or speket hought  
be plesante and accepte before god



The hevens declare the  
maieste of god: and y fir  
mament sheweth what  
are his workes.

On daye succeding a nother whet  
teth continually owre thoughtis: &  
on nyght folowing a nother encre

sethe owre knowledge.

Heis creatures have net her spe  
che nor wordee: nether is theit voi  
ces eny where harde.

And yet their poyntynge and shew  
yng hath taught all the worlde:  
& their dumme speche hath gone  
forth into all y cossee of y worlde.  
He hath fastened in them a taber  
nacle for the sonne: this sonne co  
meth forth of his cloudes lyke a  
bydegrome / yelike a fresshe vali  
ant knighte to make his course.

Some y farthest east parte of y  
hevens cometh he forth: haupnge  
his recourse vnto the other extre  
me: nether is theit eny mane that  
maye hyde hym frome his heate.

He lawe of the lorde is perfect /  
refresinge the soule: the testimony  
of y lorde is faithfull ministrynge



eli enarrant.

wysdome to the vnlearned.

The commaundementis of y<sup>e</sup> lord  
are ryght: makynge glad the harte

ho thynges which god comaun-  
deth are playne and pure: and lyg-  
hten the eyes.

The feare of the lord is pure and  
holp/abydynge for ever: y<sup>e</sup> plesures  
of the lord are true and right in  
every parte.

More worthy to be desyred then  
goolde and precious stones: sweter  
then y<sup>e</sup> honey cōbe when it dropeth

And thy servant is taught & mo-  
nysed by them: that same obser-  
vynge of them is a grete rewarde

ho may perceyve and consydre  
what thyng is synne: purge me  
frome secrete evels.

Also turne thou theis grete syn-  
nes frome thy servant: lest they have

paudiat te do.

f.29

dominacion over me/and then shalt  
I be pure and clere frome every  
grete synne.

Let the speches of my mouth ad-  
dresse y<sup>e</sup> thoughtis of my harte be plesa-  
unte & accept vnto the: lord my de-  
fender and my redemer.

This psal. is a prayer in y<sup>e</sup> which  
the people praieyth for the helth of  
David goynge to an harde & Jeo-  
perdous bataile: and it is a ioyfull  
thankyng for his helth ad victory  
geven hym of god.

The dyte of David committed  
to the chaunter to be sunge.

**W**hen thou arte in eny stra-  
inte/then y<sup>e</sup> lord mought  
heare the: the name of the  
god of Jacob mought set  
the in savegarde.



**H**e mought sende y helthe fro his  
holy place: and from Zion mought  
he strengthen the.

**H**e mought remembre all thy of-  
feringis: & thy burnt sacrificis he  
mought accepte. **Selah.**

**H**e mought geve y thy hartis desy-  
re: & mought stablyshe all thi entet  
we shall reioyse i thi helth/in the  
name of our god lyfte we vpo w<sup>r</sup>  
baners with triumphe/when y lor-  
de hath geuen the thy desyre.

**A**nd let every man saye: nowe do  
I knowe that the lorde hath preser-  
ved his anoynted.

**H**e hath harde hym from his se-  
crete hevenly place: y & that in the  
savynge power of his right hande  
we trusted in their chariets/ ad  
sum in their horse: but we called  
vpon the mighty name of the lorde

which is over god.

**O**ver thei at thurst downe and  
all fallen: but we stande and are  
made faste.

**H**e lorde preserved vs/he is over  
kynges: and answereth vs when we  
call vpon hym.

**Commentarye. Psalm. 21.**

**T**his psal. is a victorious songe  
in y which y people reioyseth with  
thankis for the victory & other be-  
nefitis of God with the which he  
endued David so excellently. And  
they prayse god thoro whois go-  
odnes he accepted all thynges tha-  
nkfully.



**D**ide/ the kynges shall  
ioye in thy power: and  
shall reioyse gretly in  
thy helpe.

**A**nd thou haste geve hym the desyres



of his harte: and the prayers of his  
mouthe thou hast not turned a  
wave. Selah.

thou hast prevented hym with  
all maner of benefytis: thou hast  
set a crone of precious stones vpon  
his hed.

he asked lyfe of the: & thou gavest  
it hym: yea & that a full longe lyfe.

thy helpe turned hi to grete glo-  
ry: thou hast endued hym richly  
with noble fame and clearnes.

or thou hast set hym i such esta-  
te that he maye flowe perpetually  
in all maner of goodnes: thy coun-  
fortable presens maketh hym glad

or this kynge trusteth in the lor-  
de: & he strengthened with y mercy  
of y moste hyghest shal not swarve

thy hade hath overtaken all thy  
enymes: thy right hand hath holde

as many as hated the.

thou hast brent them lyke a bren-  
nyng fornaice: when thy indigna-  
cion waxed hotte.

he lorde swelowed them vp in  
hys wrathe: & fyr consumed them.

heir progeny perished frome the  
erthe: & their posterite wet worne  
owte amonge the men.

or they had bent their myschefe  
vpō the: thei began counsels which  
they myght not brynge to passe.

thou hast set them before y for a  
marke: y with thy bowe thou mig-  
hest shote them even in their faces

or thou lystrope lorde in thyn ow-  
ne pow: who shall synge with pray-  
se and magnifye thy strengthe.

¶ Here Dauid declareth hym selfe  
playnly to be the very figure of



Christe. wherfore fyrst of all he singeth & expreſſeth his grete deuotion and downe fall: & anon after his exaltation/his encrese and purchesynge of his kyngdome / even to the uttermoste partes of the lande and the continuance ther of vnto the worldes ende. ¶ The title of the psal. It is the songe of Dauid committed to the over chaunter to be sung of the erly harte or of the daye starre.



My god. My god: so/wherfore forsakest thou me? howe farre is thy helpe frome my oute cryinge? My god/shall I thus crye and call vpon the all daye and yet wilt thou not heare? shall I crye all nyght & neuer cease?

Where yet arte thou that holy on

whiche dwellest in Israhel exultynge the with prayse.

Oure fathers trusted vpon y: they trusted vpon the & thou deliueredst them. They cryed vnto the and thou wast their helpe: they trusted vpon the and were not shamed.

But as for me/ I am but a worme and no man: even the very opprobry of the men/and an abiecte from the vileste folke.

Alas see me made but a laughing stocke on me: they mocked me with their lippes: and wagged their heades at me.

Praynge / this vylene referred all thynges to the lord: let hym nowre deliuer hym/ yf he wyll/ for he loveth hym well.

But yet thou arte he which leddest me owte of my mothers wombe



Deus meus: Deus.

my none refugy / even frome my  
mothers teates.

As sone as I came i to thys worl-  
de I was layed in thy lappe: thou  
arte my God even frome my mo-  
thers wome.

O thou not farre frome me: for  
my trouble draweth nyghe / nether  
is ther eny man that will helpe.

Her are beset me roundabout  
grete studdy steares: y / y fatte bul-  
les of Bashan haue hedged me yn.

Yke a roynge Lyon pantynge &  
gappynge for his poye: their mou-  
thes ar opune vpon me naked be-  
fore them.

I ranke a waye lyke water: all my  
bones shoke oute of ioynte: my har-  
te with yn me melted a waye lyke

the moyster of my body waye.  
was dryed vp / & I was lyke a pot:

Deus meus / Deus. Psal. 124. 33.

sheerde: my tōge cleved to the sydes  
of my mouth / thou hast dreste me  
to my grave.

For even lyke dogges they came  
about me: the chyche of noyous  
mē hedged me yn / they dygged tho-  
row my handes and fete.

And myght have tolde all my bo-  
nes: & they gasynge vpon me thus  
petiles entreted / toke their plesure

Hei parted my over clothes to  
them selve: and for my tother cote  
they casted dyse.

But thou (oh lord) be not farre:  
O my strength / haste the to come &  
help me.

Deliver my lyfe frome the deth  
stroke: and my deare soule frome  
the wodnes of theys dogges.

Save me from y mouthes of theis  
Lions: and defende my poore syme.

E



plenes frome the hornes of theis  
unicornes.

I shall spredde thy name amonge  
my brotherne: in the myddes of the  
congregation I shall prayse the.

saye / ye that feare the lord se  
ye ye prayse hym: all ye of the seade  
of Iacob glorifye hym & all ye of  
the progeny of Irahel feare hym

for he hath not despysed nor ab  
horred the troublus affliction of y  
poore: in no maner of wise turneth  
he his face from hym: but when he  
kried vnto hym he harde hym.

I shall prayse the in the grete co  
gregatiō: I shall performe my vo  
wes before his worshypers.

The meke men shall eate and be  
satisfyed: thei y seke the lord shall  
prayse hym / thei harte shall lyve  
and ioye for ever.

The dwellers in the extreme par  
tes of the erthe shall remēbre them  
selves & be turned to the lord: & all  
haithen nations shall fall downe  
before the.

For the kyngdome is the lordis: &  
he is lord over all naciōs.

All the ryche men of y erthe shall  
eate & do hym homage: thei shalbe  
bowed downe before hym and de  
scende into their graves / for thei  
maye not prolonge eny lyfe to the  
ir soules.

But their posterite shall serue hi:  
and shalbe noumbred to the lord  
for ever.

And thus their chyldeys chyldeys  
shall shewe y rightwisnes: which  
he hath geuen to the people which  
is yet to be borne.

¶ The argumēt into the. 23. Psal.  
E. 2.



ominus regit me.

In this psal. David declareth & setteth forth y<sup>e</sup> meruelo<sup>us</sup> suerte of y<sup>e</sup> truste in god/ ad also how blessed a thinge it is. The songe of David



He lord is my pastore & feeder: wherfore I shal not wante.

He made me to feade i a full plentiuouse batle grownde: & dyd dyyve and retche me at layser by the swete ryvers.

He restored my lyfe and led me by the pathes of rightwisnes: for his names sake.

Y<sup>e</sup> if I shulde go thorow the myddes of deth: yet wolde I feare non evel: for thou art with me: thy staf fe and thy shepe hoke counfort me

Thou shalt sprede and garneshe me a table/ye and that in the syght of myn enymes: thou shalt souple

ominus regit psal. 23. 34

my hed with oyntment/ & my full cuppe shall laughe vpon me.

Ye/and thy mercy & ientlenes shall folowe me all my lyfe: I shall sitte in the house of the lord a longe tyme.

The argument unto this 24. psal

In this psal. David syngeth all thynges to be y<sup>e</sup> lordis / howe woundrefully he hath layde the foundation of the erthe vnder the see & yet therthe apereth above it: he asketh a question who shal entre yn to the kynghdom of god/ & answerith ther to/ concludynge all thynges be they never so stought & strōge to be obedient to his worde & to be opened at his plesure whiche is the most valeaunt & glorious kynge.

The title of the psalme.

The songe of David.

E. 3.



Domini est terra. Psal. 24.



He erthe is the lordis ad  
all that is conteyned in  
it: the rounde worlde ad  
all that inhabit it.

For in y see hath he set hyr foun  
datide: a hath bylded hyr above y  
who shall clyme into y floude  
hyll of the lorde: or who shall ab  
pde in his holy place?

Innocent in his dedes and he y  
is pure i harte: that hath not extol  
led hym selfe proudly vnto vanitel  
neth: hath sworne for eny desayte  
his man shalbe fed with the bles  
sing of the lorde: ad with the mer  
cy of god his savioure.

This is the nation geuen all vnto  
him and seketh hym: this is the ve  
ry ryght Jacob. Selah.

O ye gates lyft vp yowre selues  
ye gates everlastige be ye opened:

Domini est terra. Psal. 24. fo. 35

this glorious kynge shall inentre.  
Who is this kynge that is so glo  
rious? it is the myghty valeaunte  
lorde/noble in power/a lorde excel  
lent in strength to wage bataile.

O ye gates lyfte vp yowre selues:  
ye gates everlastige be ye opened  
y glorious kynge shall inentre.

Who is this kynge that is so glo  
rious? it is the lorde of hostes/ it is  
he/ y is thys glorious kynge. Selah

The argument into the 25. Psal.  
This Psal. is a prayer of an ho  
ly man oppressed with synne & wi  
th the hasty violence of his enimes  
wherfore he praieth the lorde to de  
lyure hym from his synnes: to te  
che hym his wayes to deliure hym  
from the fury of his enymes/ and  
that for his mercyes sake thorow  
which he was wonte to save sicke

Ps. 4.



**Ps. d te Domine leuau.**

as trusted in hym and not to forsa-  
ke synners holden yet with eny fe-  
are and truste which both he kno-  
wedgeth of hym selfe: and at laste  
he setteth to a lytell prayer for all  
the people of god.

**The songe of Dauid.**



**V**nto y (oh lorde) I lyft  
vp my minde: my god I  
truste in the / let me not  
be shamed lest myn eny-  
mes reioyse vpon me.

**E**or they shall not be shamed who  
so ever depende vpon the: but they  
shalbe shamed y wrongfully hitte  
innocentes.

**G**ewe me thy wayes lorde: & w<sup>d</sup>  
te me to thy pathes.

**C**deme forth for thy faithfull  
truthes sake:acquaynte me with y  
for thou arte god my savioure / of

**Ps. d te Domine. fo. 36.**

whom I depende perpetually.

**L**orde remembre thy mercy and  
thy gracious savoure: for in theis  
thynges thou excellest even from  
the begynnyng.

**B**ut y synnes of mi youghth with  
my vngodlynes also remembre th<sup>ou</sup>  
not: remembre me accordyng to  
thy goodnes & for thy mercyes sa-  
ke (oh lorde).

**G**ood and rightwysse is the lorde:  
wherfore he will instructe and te-  
che synners the waye.

**H**e wyl make the lowe lyons to  
gooye rightly and in good ordre:  
and will teche me ke men his waie

**A**ll the pathes of y lorde are mer-  
cy and faithfulness: to thoise men  
whiche kepe touche and conuen-  
unte with him.

**E**or thi names sake (oh lorde) for



**Psalm 124.** **Ad te Domine.**

geve me my wykednes; for it is ve-  
ry myche.

Ho so ever that man be that fe-  
reth the lorde: he shall teche hym y  
chosen rightwaye.

His mynde shall enioye good thin-  
ges; and his posterite shall possesse  
the lande as right heritage.

He lorde is a secrete suer thyng  
to them that feare hym: and them  
shall he make to knowe his conue-  
naunte and promyse.

My eyes shalbe ever vpon the lora-  
de: for he will drawe my fete owt  
of the net.

Beholde me and have mercy vpon  
me: for I am a lone forsaken / full  
of affliction.

He sorrowfull syghes of my harte  
encrese more and more: lede me  
oute of myn Anguyshe.

**Psalm 125.** **Ad te Domine.** **fo. 37.**

Beholde my poore state and my  
hevenes: forgeve me all my synnes  
Considere my enimes for they are  
full many: and with furious harte  
de they persue me.

Kepe my soule and delyvre me lest  
I be shamed: for I have put my tru-  
ste in the.

Defende me that I maye lyve ri-  
ghtly hurtynge noman: for of the  
do I depende.

Redeme (or lose) Israhele (oh god)  
from all his adversytes.

**Psalm 126.** **Ad te Domine.**

Here David declareth into the  
example of goodmen howe earnest-  
ly (god approvyng it) he was ge-  
ven to innocency fleyng the com-  
pany of evyl men geuynge grete  
study to godlynes afterwarde he  
declareth what vengeance as



Iudica me Domine. Psal. 141.

Bydeth y vngodly: whils he him self  
ve lyved faithfully & howe y he de-  
spised no thylge more then y glory of  
god to be spiede a brode & knowne.

**B**e Judge for me (lorde)  
for I am porposed te lyve  
innocently: ad whyles I  
truste in y lorde I shall  
not wavere.

Love me (lorde) & serche me: trye  
my reynes / and my harte / lyke as  
metall with syer.

For thy mercy is ever before min  
eyes: g lede my lyfe in thy faithful-  
nes.

I have not delyghted in the com-  
pany of vayne men: nether have I  
associated my selfe with theis ho-  
lowe and subtyl men.

I hate the chyrche of hurtfull ad  
noyous men: nether have I conspi-

Iudica me Domine. Psal. 141. f. 38

red with the vngodly.

I shall endeure my hādes to be pu-  
re / voyde all desait: and thy altare  
(oh lorde) shall I go aboute.

So synge thy prayse and to shew  
we forth: what so ev' woundrefull  
dede thou hast done.

Forde / dere beloved is thy house  
vnto me: and the seate of thy beute-  
full tabernacle also.

Make not a waye my soule with  
the vngodly: nether yet my life wi-  
th theis bloudy men.

In whos handes desayghte is tur-  
ned and kanueste: and their righte  
hande is full of bybes.

But I lyve harmles and innocen-  
tly: redeme me and have mercy v-  
pon me.

My fote is fastened in a place well  
worthy for me: in the congregatiōs



ominus illuminatio. Psal. 27.

I shall magnifye & prayse y<sup>e</sup> lorde.

**T**he argument of this psalme.

Dauid sunge this psalme: beyng  
ge in sum grete perell in the which  
he remembrynge the promyse of god  
dyd animate hym selfe strongly a-  
geinste so present and stormy tem-  
pestes: promysynge hym selfe victo-  
ry vpon his enymes and quyte ly-  
fe in hevenly meditations / he ma-  
keth his vowe to gyve thankes / ad  
thus he confirmed with faste hope  
desireth the helpe of god praynge  
to teache him his waye: and ageine  
he exciteth hym selfe to trust stro-  
ngly in god. **T**he title. **D**auids  
songe.



The lorde is my lyght ad  
my sauynge helpe: of  
whom then shall I be a  
frayde?

ominus illumi. Psal. 27. f. 39

The lorde is the stronge defense  
of my lyfe: of whom then shall I  
be a frayde?

Then the noyous and harmfull  
men which were my aduersaries fall  
vp<sup>o</sup> me to deuoure mi flessh: then  
shall they smite them selfe against  
the rocke and fall.

And yf they picke felde and ben-  
de their ordinaunce ageinste me:  
yet shall not my harte feare.

If bataile be bente ageinste me: yet  
shall I truste to the promyse of god  
On peticion asked I of the lorde  
which I wyll folowe vpon: that is  
I myght sitte in the house of y<sup>e</sup> lor-  
de all dayes of my lyfe.

Here I myght beholde the beu-  
tiful regalty of the lorde: and vi-  
set his holy temple.

For he hath hyd me as thogh I



were in hys tabernacle in tyme of  
pescution: he shall hyde me in the  
perry place of his tente/ and shall  
lyfte me vp in to a rocke.

He shall geve me the over hande  
of myn enymes which have com-  
passed me yn: and I shall offre io-  
yfull sacryfices I shall synge and  
playe the psalmes before the lorde.

Lorde heare my voyce/ I call vpon  
the: have mercy vpon me and an-  
swere me.

My harte thoughte vpon the: I  
sought to se y/it is y lorde y I seke  
urne not thy face frome me: suf-  
fre not thy servant to slyde in thy  
wrathe: hither to hast thou bene  
my helper: caste me not nowe a-  
way/nether forsake me (o god my  
savioure.)

Or where my father & my mo-

ther fayled me: there the lorde ga-  
therd me to hym.

Lorde teche me thy waye and lede  
me forth in the right pathe: frome  
them that laye awaight for me.

Let them not take their plesure  
vpon me which are my troublous  
enymes: lyinge witnesses stode to-  
gyther styffe ageinste me.

Whis violens had grevously op-  
pressed me: had I not beleved to e-  
nioye thois thinges which are go-  
ode amonge the lyyvynge men.

Depende and waight thou vpon y  
lorde: be thou stronge/it is he that  
shall strengthen thy harte/ Depen-  
de vpon the lorde.

**C**onclude into the. 28. Psal.  
Here David expresth his pra-  
yer wherby he beinge in some gre-  
te perell as paraventure in the co-



**A**d te Domine. **Psalm. 138.**

curatiō of Absalon/ fyrst Desyreth  
the helpe of God: furthermore he  
prayeth that he hym selfe beyng  
innocent myght not be ioyned w<sup>th</sup>  
the y<sup>h</sup>armfull in vengeaunce takin  
ge/ then Desyreth he that w<sup>th</sup>they  
iugement myght fall vpon theis  
vngodly. After this he remembreth  
a certain hymne wherin he geueth  
God thanks for his victory and  
helth/ and laste of all he biddeth a  
prayer for the people.



**V**on the (lorde) do I call  
which arte my stronge  
defense: despise me not/  
nether forsake thou me:  
vnlesse I be lyke men let downe  
into their graves

heare my prayer: whyles I krye  
vnto the and lyfte vp my handes  
vnto thy holy temple.

**A**d te Domine **Psalm. 138.** **f. 41.**

**D**lucke me not in to vengeaun-  
ce with the vngodly/ with thois  
which studye for shrewednes: spe-  
kyng pesably with their negh-  
bours whyles they noysshew euell  
in their hartes.

**G**yve them as they deserve and  
after their malicious study: geve  
them after their dedis/acquyte the  
their deservynge.

**F**or they regarded not the workes  
& dedes of y<sup>e</sup> lorde: he shal therfore  
destroye them/ & not edyfye them.

**L**ayd be the lorde: for he hath  
harde y<sup>e</sup> depe despyes of my mynde  
he lorde is my strength he is my  
bukler in hym trusted my harte &  
I was holpen: wherfore my harte  
reioysseth & I shal magnifye hym  
in my songe.

**H**e lorde is their strength: and

**f. 2.**



**Afferte Domino.** Psal. 124.

a sayynge power to preserve hys a  
nointed.

ave thy people / do good to thy  
heretage : fede and govien them / &  
lyfte them vp for evermore.

**C**onfirmation in Psal. 124.

This is a prayse in y which Da  
vid magnifyeth god for his power  
and vertue which he declareth by  
thondre & other hevily tēpestes al  
so he reioysseth of his benefices shew  
ed vpon his people of Israheyl.

**E**ve unto the lorde ye that  
excell in myghty power:  
geve ye unto the lorde ho  
nour and the prayse of his power.

ve the lorde worshippe worthy  
his name : honour the lorde in his  
holy kynges haule.

he voyce of the lorde is in the  
watery cloudes: God whois maie

**Afferte Domino.** Psal. 29. f. 42

ste is to be feared with reverence  
thondreth / the lorde is declared v  
pon grete waters.

he voyce of the lorde is passyn  
ge stronge: the voyce of the lorde is  
full of maieste.

he voyce of the lorde smyteth to  
gither cedar treis: the lorde breketh  
to gyther the cedres of Libani.

he maketh the mountayns of Li  
bani & Hireion to lepe to gither ly  
ke calves: thei ranne to gither like  
y calves off unicorns.

he voyce of the lorde: casteth ad  
kutteth forth fyery lyghteninges

he voyce of the lorde maketh y  
deserte to quake: the lorde made e  
ven the deserte of Rades to tremble

he voyce of y lorde maketh har  
tes and does to grone and to braye:  
and unkoveth the thicke wodes /

**ff. 3.**



fferte Domino. Psal. 30.

which all maketh for his praise to be sayd in his temple.

He lorde ruleth over the univ<sup>er</sup>sall floude: the lorde there kepeth resydens/a kynge everlastynge.

He lorde ministreth strength to his people: the lorde is beneficyall to his people gevyng them prosperous pease.

The argument into Psal. 30.

In this psal. David geveth thanks for his helth restored: wher vpon he declareth with a depe affecte y goodnes of god which sedeth adversite to his chosen for a good ende: which is but an howre in respect to the ioyes everlastynge: here he maketh protestation that he desyreth not longe lyfe but only to mayntayne and to encrease tho thynges which make for goddis glory &

Exaltabo te do. Psal. 30. f. 43.

the helth of his sayntes. The title of the Psalm. A songe or a dyte sunge and played in the dedication of Davidis house.

**I** Shall exalte the (lorde) for thou haste exalted me: and haste not made my enymes to reioyse vpon me.

Oh lorde my god/I have called vpon the: and thou hast healed me.

Lorde / thou haste led my soule forth of my grave/ thou hast restored my lyfe lest I shulde have gone downe into the pitte.

Ye sayntes of the lorde synge vnto hym a prayse: & se that ye spredde his holy memoria.

For it is but a moment that his wrath endureth: but longe is y lyfe that cometh of his benevolence.

Oppynge and waylynge cometh

ff. 4.



¶ **Altabo te Domine.** Psal. 40.

¶ **At** the even tyde: but anon after  
gladnes aryseth with y morninge  
¶ **hen** all thynges wer prospero<sup>9</sup>  
about me / I thought with my sel  
¶ **ve** that I shulde never slyde.

¶ **orde** / of thy good will / thou sta  
blyssedst my kyngdome lyke an  
hill: for as sone as thou hadst tur  
ned away thy face / I was a ston  
ned and troubled.

¶ **he** lorde called I vpon: to the  
lorde dyd I make my prayer.

¶ **sayd** with my selfe: what profy  
teth my lyfe yf I be put nowre i to  
my grave: shall the duste of my  
karasse magnifye y / or yet declare  
thy faithfullnes?

¶ **care** lorde and have mercy vpon  
me: (lorde) be thou my helpe.

¶ **hou** hast turned my moornynge  
ge into ioye: thou hast shaken me

¶ **Altabo te Do.** Psal. 40. **f. 44**

oute of my moorninge sacke & cle  
thed me with gladnes.

¶ **herfore** my tonge shall synge  
thy prayse / & shal not ceasse: (lorde  
my god) I shall magnifye y with  
prayse into everlastynge.

¶ **Altabo te Domine.** Psal. 40.

¶ **In** this psal. David sheweth by  
what thynges he stablished his  
hope: what he desired / of what thi  
ges he complayned: & in what state  
he was / and mynde when he was  
compassed in of Sauls hoste in the  
deserte of Maon: when for angua  
she of mid he sought flyghtes but  
all in vayne. A ftyr this he moveth  
vs to consydre the marvelous go  
odnes of god against every man y  
feare hym: and exhorteth to seke y  
knowledge of God which maye  
not forsake eny y deped vpo hym.





In the (O lord) have I  
trusted / let me never be  
shamed: for thy right wi-  
snes sake delyue me.

Howe downe thyn eare vnto me  
spede the to delyue me / be thou my  
stonney rocke wherop I myght  
sitte fast / be thou my stronge defen-  
sed castell wheryn thou maist pre-  
serve me.

For thou arte my rocke and my  
bulwarke: wherfore lede thou me  
forth for thy names sake and ta-  
ke the charge of me.

Lede me forth of the nette which  
they have set so preevely for me: for  
thou arte my strength.

Betake my spirit into thy han-  
des: for thou shalt redeme me (lor-  
de my god) which kepest true pro-  
mise at all tymes.

I hated theis vaine wittches obs-  
eruinge inchantmentes: for I cle-  
ved and trusted to the lorde.

I shall ioye and reioyse vpon thi  
mercy: for thou hast looked vpon mi  
affliction / & hast knowne my soua-  
le beinge in anguisshe.

Whether hast thou shitt me vp in  
handes of my enymes: but hast set  
my fete at large.

Haue mercy vpon me / for anguif-  
she and tribulation ar com vpo me:  
my face / soule / and body / ar wasted  
a waye for anger.

My lyfe is brokē sore with siknes  
and my yeaeres with sorowfull si-  
ghes: my strength is wasted for so-  
row of minde beholdinge thynges  
a misse / & my bones wer consumed

I was reuyled of all my aduersa-  
res / and chesly of myn owne negh-



In te Domine speravi. Psal. 41.

Bours: myn owne familiare acquaintance abhorred and feared me: & they that se me. a non ranne forth at doores frome me.

I fell frome their hartis/clene forgotten as on y had bene ded: I was as a thyng all forloine.

For I harde grete offenses put vpon me/ye and that of many men: feare closed me aboute when they toke their counsell to gither ageinste me/for they counselled craftely to take a roape my lyfe.

But I trusted in y (Olorde) I sayd that thou arte my god.

The tyme of my age is in thy hand: Delivre me frome the hande of myn enymes even frome the which persecute me.

Let thy presens shyne vpon thy swat: save me for thy mercysake.

In te Domine. Psal. 41. fo. 46.

orde suffre me not to be shamed for I have called vpon the: let the vngodly be shamed and be noumbred with them that ceasse in their graves.

Let their spynge mouthes be made dumme: which speke proude thynges arrogantly with despite ageinste the rightwisman.

Howe bountuous are thou good things which thou hast layed vp in store for thy worshipers: ye/y which thou hast done all redy to them which committe them selues to thy faithfull promyse / ye and y before all mortall men.

Thou kepest them from the stonbyng stocks of theis proude men: and hydest them prively before y: thou hydest them in thy tabernacle frome their sclanderous tonges.



**Q** te Domine speravi.

rayned be the lorde for he hath wrought his excellent mercy mercifully with me: ye and that in a cyte well defended.

When I had so hastily thought saynge: I am cast oute of thy syght: but yet for all this thou hardst my desyer when I kried vnto the.

Oare ye the lorde as many as are his sayntes: the lorde defendeth and kepeth his faithfull and rewardeth theis proude doers plentifully.

Be ye stronge and he shall stablish your hartes: as many as depende and truste vpon the lorde.

**I**n this Psalm. Dauid declar-eth all punysment to come for sinne. Wherefore he affirmeth y man to be happy whos sinnes are forge-

**B** eati quorum. Psalm. fo. 47

ven: also that the defense of god cometh thorow pure confessyng of our sinnes vnto hym and instant prayer: then teacheth he howe men shulde knowe y iugements of god which dealth punysment to the vngodly and good thingz to y goodmen: wherof the good men maye gretly reioyse in god.

**T**he title of the psalme. An instruction or a lesson of Dauid.

**B**lessed is he whos vngodlynes is forgiven: and whos sinnes are kored.

Blessed is that man to whom the lorde rekeneth not his sinne: nether is ther in his spirit any dessemblinge desait.

My hyles nowre I helde my pease dayly musinge with my selue: and other whiles kried oute: my bones



wasted for sorowe.

or daye and nyghte thy hande  
pressed me downe: mi moister was  
dried up like as on tosted in y mid-  
dis of somer. Selah.

Thou shalt knowledge my sinne and  
shalt not hyde mi wikednes: I th-  
ought sayinge with my selve / I sh-  
all confesse my vngodlynnes wh-  
ich is ageinste me to the lorde: and  
thou even straite forgaveste me  
my wykednes which openeth his  
selfe by my vtwarde sinne. Selah.

or the which / even every sainte  
shalt praye vnto the in tyme of be-  
sechyng: and then if affliction co-  
me vpon hym like a grete swellin-  
ge floude / yet shalt it not touche  
hym.

Thou arte my defender frome tri-  
bulation: thou shalt kepe me / and

shalt make me glad exceedingly for  
my deliveraunce. Selah.

I shall instructe the / and teche y  
the waye wheryn thou maist go:  
I shall counsel the / and se for the  
right well.

Se that ye be not as horse or mu-  
le which are vnreasonable: whos ch-  
aues muste be refrained with bit &  
bydle / lest they stryve ageinste y.

any sorowe fall vpon the vn-  
godly: but hym that trusteth in y  
lorde: mercy closeth round aboute.

Reglead therfor in the lorde and re-  
ioyse ye rightwise: make ye mery  
all faithfull and vpriight in harte

¶ This is a very prayse / worthy

mych to be noted and red / in the w-  
hich first he exhorteth vs to mag-  
nifye god: then he sheweth all thi-



ges to be replenished with his goodnes/ makinge mencion of his marvelous creacion and governaunce of this worlde/ And atlast he singeth on god to have made and to give all thinges/ and to be ever mercifully present with his beloued/



Be glad ye rightwise for the lordis sake: for praise becometh iuste men.

Magnifye ye thelorde in praise with harpe and lute: singe ye vnto hym with ten stringed instruments.

Singe ye vnto hym a newe dite: tune it sweetely with ioyfull melody.

That so ever the lorde hath institute: it is right/ all his dedis procede of faithfulness.

He loveth to do all thinges right.

wisly and in due ordre: that the swimmeth in the mercy of the lorde.

By the commaundement of the lorde/ hevenes were made: and all their ornaments at his biddinge.

He gathered together and included the waters of the see as ye would saye into a botell: & layd up their depneses like trefure.

Let all regions therefore feare ylorde: let all that inhabit the rounde worlde drede hym.

For it is he which so sone as he had spoke the worde/ all thinges were present: every thinge standeth perfecte even as he commaunded.

He lorde scatreth the counsells of the haithen: and maketh vaine the thoughtes of the people.

But the counsell of the lorde standeth for ever: y thoughtis of his hate



**P**ultate iusti in. *Psal. 33.*

te endure thoroꝝte all woꝝlde.

**T**he appe is that nation which hath  
the lorde for their god: even y<sup>e</sup> peo-  
ple whom he choseth to hym selfe  
in the place of his possessed hereta-  
come hevens the lorde lok- ge.  
eth downe: and beholdeth narrow-  
ly all men.

**I**n come his suer seate: beholdeth  
he all the inhabitours of the erthe  
e made also y<sup>e</sup> hartz of all men:  
he vnderstandeth what so ever they  
have done.

**T**he kynge is not saved because he  
hathe a grete hoste: nether the va-  
liaunt capitaine escapeth perels  
thorow his owne puissaunt pow<sup>r</sup>.

**T**hat horse shall deceiue the/ by  
whom thou lokest to be saved: he  
shall not deliue the be he never so  
stronge.

**P**ultate iusti in. *Psal. 33. fo. 50.*

**B**ut behold/ it is the lordis eye y<sup>e</sup>  
is vpon them which feare hym: and  
depende vpon his mercy.

**T**hat he myght deliure their sou-  
les frome deth: and nourishe them in  
tyme of hunger.

**O**ur soules mought truste in y<sup>e</sup>  
lorde: he is our helpe and in stede  
of a bukler.

**I**n hym shall our harte ioye: for  
we truste in his holy name.

**T**hy mercy lighten vpon vs (O  
lorde) even as we depende and tru-  
ste vpon the.

**T**he accoment into the 34. *Psal.*

**I**n this *Psalme* David moved  
of that same singlere benefyte by  
the which god meruelously prefer-  
red hym when he was knowne of  
Achis kynge of palestine (whos  
kynge were called alwaies Abi-



Benedicam Dominum. Psal. 34.

the lorde: happe is that man that trusteth in hym.

Worshype ye the lorde which are his saintes: for his worshipers shall never wante.

Stronge lyons shall fainte and famesshe for hunger: when no good thyng shall fayle the diligent seekers of the lorde.

Have done childrene and heare me: for I shall instruct yowre vnto goddis worshipe.

Who so ever thou arte which desyrest to lyve: and lovest longe lyfe to delight in goodnes.

Kepe thy tonge frome evel reporte & thy mouth frome defaitful speche. Let thou do no man wronge: but be thy selfe to goodnes: seeke studiously and folowe upon pease.

The eyes of the lorde are fastened

Benedicam Do. Psal. 34. f. 52.

upon y rightwise: his eares lystene vnto their krynge.

But the grimme countenaunce of the lorde is set vpon theis that do wronge: even to kut oute their memoriall frome therthe.

But thos men krye and the lorde heareth: & he delyvrieth them oute of evere strainte.

All nyghe is y lorde men broken in harte: he saveth the contrite in spirit.

Althoughe full many evils fall vpon the rightwyse: yet the lorde delyvrieth them from them all.

He kepeth all their bones: so that not on of them be broken.

But every trouble shall make an ende of y vngodly: and y haters of y rightwyse shall be shakē a waye.

The lorde shall lose & redeme y li-



Benedicam Dominum. Psal. 34.

the lorde: happe is that man that trusteth in hym.

Worshype ye the lorde which are his saintes: for his worshipers shall never wante.

Stronge lyons shall fainte and fameshe for hunger: when no good thyng shall fayle the diligent seekers of the lorde.

Have done childrene and heare me: for I shall instruct yowre vnto goddis worshippe.

Who so ever thou arte which despyrest to lyve: and lovest longe lyfe to delight in goodnes.

Kepe thy tonge frome evell reporte & thy mouth frome desaitful speche. Let thou do noman wronge: but be to thy selfe to goodnes: seke studiously and folowe upon pease.

The eyes of the lorde are fastened

Benedicam Do. Psal. 34. f. 52.

upon y rightwise: his eares lystene vnto their krynge.

But the grimme countenaunce of the lorde is set vppon theis that do wronge: even to kut oute their memoriall frome therthe.

But thos men krye and the lorde heareth: & he delyvrieth them oute of evere strainte.

Full nyghe is y lorde men broken in harte: he saveth the contrite in spirit.

Althoughe full many evells fall vpon the rightwyse: yet the lorde delyvrieth them from them all.

He kepeth all their bones: so that not on of them be broken.

But every trouble shall make an ende of y vngodly: and y haters of y rightwyse shall be shakē a waye.

The lorde shall lose & redeme y li-



fe of his s<sup>r</sup>vantes: nether shall they  
be destroyed who so ever committe  
their selves to his faithfull cure.

**I**n this psal. David standynge  
faste in his innocēcy lokyng suerly  
for vengeaunce to be taken vppon  
Saul and his flaterers abydynge  
for goddis helpe / desyret<sup>h</sup> the pu-  
nyshment of Saul with his fla-  
terers / and helth for hym selfe: but  
theis two thynges desyret<sup>h</sup> he not  
but for the good wyll of God: for  
his glory and prayse.



Wide set ageyste mi ad-  
versaries / smyte downe  
them that fyght agein-  
ste me.

Take anon vnto the / shilde & bu-  
kler: & ryse vp spedely to helpe me.  
Set oute thy speare & come forth

to mete my persuers / close them in /  
and saye thou vnto my soule: I am  
thy helthe.

et the be confounded with sha-  
me and ignominy y<sup>e</sup> seke my soule:  
let the be cōstrained to turne their  
backes / let them beare opprobry y<sup>e</sup>  
thynke me eny evel.

et them be lyke duste be fore y<sup>e</sup>  
wynde: and the angels of the lorde  
shakynge them to naught.

et the wayes be beset with der-  
kneses and slibery: and the angel of  
of the lorde persuyng them.

or they have prepared their pit-  
fall & their nette for me with out  
cause: with out cause also have  
they reviled & sclaudred my soule  
et his iniuste vexacion fall v-  
pon his owne necke vnwaris: let  
hym be hamperd in his owne net



**I**udica Domine nocen. *Psalm 35.*

which he hath bid: let hym fall in-  
to his owne mischese.

**B**ut my soule mought ioye in the  
lorde: and begladde of his helpe.

**A**ll my inwarde partes shall saye  
lorde who is lyke the: which deli-  
uere the weake afflicte from his  
stronger: and the selfe veyed from  
the thefe.

**H**ere arose violent witneses: and  
asked me thynges which I never  
thought.

**T**hey acquyted me euel for good:  
leaving my soule all alone with out-  
te any helpe.

**I**n my selfe (whyle they were bla-  
meworthy) clothed me with sacke:  
and scourged my soule with fastinge  
and gave my selfe wholl to prayer  
for them.

**I** behaved my selfe to the as tho-

**I**udica Domine. *Psalm 35.* f. 34

gher every on of them had bene my  
neighbour and myn owne brother  
I wente bent vnto y grownde mo-  
ouynge all in blacke as on y had  
buried his mother.

**B**ut they (whyle I thus febled  
my selfe) reioysed / & were gathered  
to gither: there came with them y  
moste vylest abiettes to scorne me /  
whom I looked nothyng for / they  
rente my fame / and ceassed not.

**L**ateryng parasytes all thyng  
derydge: gnasted vpon me with  
their tethes.

**L**orde howe lōge wilt thou se me  
thus entreted: restore my soule / fro  
me theis perious & seditious men  
depyre my life frome theis lyons.

**I** shall magnifie the with prayse  
in y grete congregacion: emonge y  
mighty people shall I prayse the.



**I**udica Domine no.

**L**et not my false enymes reioyse  
vpon me: let not my haters winke  
of eche other into my desayte with  
oute eny cause.

**O**r they speke no thynge peasa-  
bly: and ageinste the meke spirited  
of the erthe they paynte their colo-  
urde desaites.

**T**hey withed their mouthes age-  
inste me/saing: fyghe/fyghe vppō  
hym/oure eyes have sene the thin-  
ge for which we longed.

**T**hou hast sene (lorde): ceasse  
thou (lorde) no lenger/be not farre  
absent.

**R**yse/ Awake/ for my defense in  
iugement: to affirme my cause/my  
God and my lorde.

**G**ive sentence with me for thy ry-  
ghtwisnes sake (lorde my god) lest  
they reioyse vppon me.

**I**udica Domine. **f. 55**

**L**et them not saye emonge their  
selves: fyghe vppon hym/ we have  
oure plesure: let them not saye we  
have deuoured and conuicte hym.

**L**et them be shamed and also co-  
founded to gither that thus reioise  
vppon my trouble: let them be clo-  
thed with shame and ignominye y  
thus swell ageinste me.

**L**et them be glad and reioyse y  
favour my rightwisnes/and make  
them to saye: y lorde mought ever  
be magnified whom it haue thus  
pleased to set his servant at reste.

**A**nd my tonge also shall speke of  
thy rightwisnes: dayly shewynge  
foulthe thy prayse.

**C**ome into the 36. psal.  
**I**n this psal. David considreth  
mervelously the plentuousse good-  
nes of god powred oute into all tht



ges of the which consyderation the more he resteth the more he marvelleth of y frowardnes of y vngodly which althoughe it be never so grete yet God smytheth not his goodnes frome them: also he syngeth howe that the chosen perceyve his goodnes by a more blessed and especyall waye then eny other.

*Psalm of David.* The songe of David the lordes servante



the vngodlynnes of the synfull man persuadeth me in my harte: y there is i hym no feare of god

for he standeth in his owne confaight: whils his worthy inquite groweth into his extreme hatrede

that so ever he speketh it is wickednes and desait: he refuseth to be taughte because he wolde not

do well.

As he lieth in his bed he studeth and inventeth myschefe: wher upon he set hym selfe into a waye not good and escheweth no thyng that evel is.

O lord even up vnto the heavens stretcheth thy goodnes: ye ad up to y clowdes reacheth thi faithfullnes thy rightwysnes is hygher then the highest hilles: thy iugementes are full depe and botumlesse/lorde thou savest man and beste.

Howe excedyng cleare and noble (oh god) is thy mercy: howe precio<sup>us</sup> also are they which comit them to thy faithfull cure as vnto the shadowe of thy winges.

They shalbe satisfyed with the plentious tresure of thy house: ad thou shalt geve them drinke of thy



Delicious and plesaunte floudis.  
or with the is the very well of  
lyfe: & we/endued with thy lighte/  
shall se at the laste the very lighte.  
tretch forth thy mercy to them  
that knowe the: and thy rightwis-  
nes to the vpriight in harte.

et not the proude men fall vpo  
me: nether let y vngodly move me.

Here shall fall y workers of ini-  
quite/they shall be castoute: & maye  
nowhere abyde.

**L**et not the prosperite of euel me  
move the good (saith David here)  
& that all thynges shall well hap-  
pen to the fearers of god/ & to them  
y lyve of rightwisnes/ & that theis  
shall be blessed i tyme to come when  
y vngodly (howe so ever thei apere  
to flouyrye here for a tyme) shall be

cut awaye and vtterly destroyed.



Let not thy selve with  
theis kursed harmfull  
men: nether envye angre-  
ly theis workers of wi-  
kednes.

or even lyke grasse anon shall  
they be kut downe: and lyke y gre-  
ne fresshe beute of the flower shall  
thei wyther a waye.

ut cleve thou to the lorde & stu-  
dye to do good: and thou shalt in-  
habite the lande/lede thy life in go-  
od faitfullnes.

Thou shalt delight in y lorde: for  
it is he that shall geve the what so  
ever thy harte desireth.

What so ever thyng thou takest  
in hande committe the fortheraun-  
ce there of to y lorde: truste in him &  
he shall bynge all thynges to go-



od passe.

Thou shalt lede forth opunly thy rightwisnes even lyke the light: and thy right livinge shall he make to shyne lyke the middaye.

Suffre bestill and let y<sup>e</sup> lorde worke: abyde his plesure/ be not angry with hym that prosper i his waye which is the man that is geven to Despayte.

Restraine thy selfe frome wrathe: let thy anger be blowne ov<sup>r</sup> be not moved to revenge.

For who so ever are harmfull and knysed shalbe kut awaye: But thei that abyde the lordis plesure shall inheret the lande.

It shall not be longe but the vngodly shalbe clene gone: thou shalt confydre his place/ but he shall nowhere apere.

Like sprited with paciēt suffre's shall inheret y<sup>e</sup> lande: and thei shall have plesure with mych prosperite and for this cause y<sup>e</sup> vngodly shall have indignacion at the rightwise: and shall grinne vpon hym with his tethe.

But the lorde shall laughe hi to scorne: because he seithe his daye of iugement at the hande.

The vngodly shall drawe oute their swerdes: thei shall bende their bowes to smite downe y<sup>e</sup> poore carelessfull afflicte/ and to slaie the right trediters in the waye.

But their swerde shall smite thowre their owne hartes: and their bowes shalbe broken.

That litell is beter which the rightwise man hathe: then y<sup>e</sup> manifold riches of y<sup>e</sup> glorious vngodly.



For the strengthe of the vngodly  
shalbe broken: but the lorde sustai  
neth the rightwise.

The lorde approueth the daies of  
the perfecte faithfull: and their he  
retage shalbe perpetual.

In time of aduersite they shal not  
be shamed: in tyme of hunger they  
shalbe well satisfied.

When the vngodly shall perishe:  
and the enymes of the lorde beinge  
in fatte pasture at their highest t  
hen shall they vanyshe awaye like  
smoke.

The vngodly shall borrowe & blo  
we togither other menis goodes  
and never repaye: but the rightwi  
se shall do mercy & geve forth gra  
cioussly.

And they that do good to the rig  
htwise shall inheret the lande: and

they that do euel shalbe kut awaie  
or of the lorde the steppes of th  
is man are directed: and he fauou  
rth all thynges that he take in h  
hen he shall fall he shall not  
be hurte: for the lorde putteth  
vnder his hande.

Merely I have ben yonge and ol  
de: and yet sarve I never the right  
wise forsaken: or his seade beggyn  
ge their brede.

But dayly he doth mercy and len  
deth: & his seade is in a blessed en  
schewe euell and do goe  
od: and thou shalt abyde for ever.

For the lorde loveth that at is do  
ne rightly and in good ordie: nether  
forsaketh he his sayntes: but they  
shalbe layed vp for ever when the  
seade of the vngodly shalbe kut of.

The rightwise shall inheret y lan



de: and shall dwell vpon it for ever.  
 yf dome shall ever be in the mo-  
 uthe of the rightwyse: and his ton-  
 ge shall be occupied in that which  
 god iudgeth good.

¶ Helawe of his god is in his har-  
 te: the stepes of his fete shall not sli-  
 de. he vngodly beholdeth the de-  
 rightwyse: and seeketh occasion to  
 slaye hym.

¶ But the lord will not leue hym  
 to his hande: nether shall he repu-  
 te hym vngodly althoghe he be so  
 iuged of the wicked.

¶ Byde the lord observe his wa-  
 ye: and he shall exalte the to his he-  
 retage: when thou shalt see the destruc-  
 tion of the vngodly.

¶ se this sturdy and fearfull vn-  
 godly rootynge and dilatynge him-  
 selfe: lyke a tre never removed fro-

me his naturall firste soyle fressh  
 ly spredynge his braunches.

¶ And anon he vainished a waye: &  
 lo: he nowhere apered: I sought hit  
 but he was not founde.

¶ Take good hede vpon the inno-  
 cent and marke wel hym that sek-  
 eth the righte: for sich a man at y-  
 laste shall enioye that plesaunte  
 But theis synfull men shall re-  
 ste be destroyed all to gither: at the la-  
 ste the vngodly shall be kut awaye

¶ elthe shall come vnto the right-  
 wise men frome the lord: he is th-  
 eir strength in tyme of tribulacion

¶ he lord for a suerte will helpe  
 them: and will delyvre them frome  
 the vngodly: and he will save the  
 because thei haue trusted in hym.

¶ David here cast into a grevous



Domine ne/

Desease desyretþ god to take of his hande althougþt he be worthy to suffre it: he complayneth here mercifulously of the intollerable payne/ of the forsakinge of his frendis & of the cruelte of his adversaries: & at laste he desyretþ goddis helpe to whom he betake hym selfe. ¶

The songe of David for his remembraunce.

**D**o not (lorde) of indignacion: nether chasten me in thy wrathe.

For thi Arrows are sore smiten into me: and the desease which thou hast cast vpon me presseth me downe sore.

Here is no helth in mi fleshe for thi wrathe: there is no reste i my bones for my synnes.

For my synnes have pressed do-

Domine ne/ f. 61.

wne my bed lyke an heuy burden: they are heuier then I maye beare y olde preuy sores festred with rest yn/ and nowe are they broken forth: for my nowne folyshnes.

I am depressed and sore broken: I walke in continuall moorninge.

For a foule botche occupieth all my thyghes: so that ther is no helth in my fleshe.

I am feble/ & sore broken: I gnast ed with my tethe for sorowe of my olde all my desyres are in harte. Before y & my sorowfull syghes are not vnknowne vnto the.

My harte trembleth and panteth for sorowe/ my strength faileth me and even the very syght of myn eyes ceasse frome their office.

My frendes and my felawes stande ageinste my wounde: and my ni-



Domine ne. *Psalm 38*

ghe kynssolke stode all a farre.

In y meane season they that sought my soule made snares for me: and thei that hunted for my faute spoke desayght / whysperynge to desaiue me continually.

But I as it had ben on desse/harde nothyng at all: & as a dumme man opened not one my mouth.

was as on that harde not: and as on that had not a worde in his mouth to answer for hym selve.

For the (lorde) do I abyde: thou shalt aswere for me (lorde my god)

For I said with my selfe / theis men paraventure will reioyse vpon me: and as sone as my fote beginne to slyde / they shall runne vpon me.

For I am but an haltinge kreppe redy ever to fall: my sorowe never goith frome me.

Dole ne. *Psalm 38* f. 62

For I cōfesse my vngodlynes: I sorowe for my sinnes.

But in the meane season my enemies lyve and wepe stronge / even thei which persue me falsly are encreased in powre.

Which acquite me evell for good & are ageinste me: because I sought studeously to profit them.

For sake me not (lorde): be not farre frome (my god)

Hope y to helpe me (lorde): my savinge helthe.

*Psalm 38*

Here David notwithstandinge he was vexed with full bitter and grevous deseases yet he refrained his tonge lest in complayninge he myght have spoken some inconuenient wordes / namey his aduersaris hearinge hym; but to god he cō-



playned of thos thynges which he  
suffred & of y<sup>e</sup> shortnes of all his li-  
fe & desired of god delyveraunte of  
his desease which he knowledged  
to have suffred for his sinnes ad y<sup>e</sup>  
worthely. ¶ The songe of David committed

unto Jeduthun the chiefe chaunter  
emonge y<sup>e</sup> singers of a certaine or-  
dre/in their quere.

**I** thoughte with my selve sa-  
yinge: I shall so kepe my sel-  
ve y<sup>e</sup> I wil not offende with  
my tonge.

But y<sup>e</sup> I wolde be mosseld for spe-  
kyng: my aduersary beinge presēt  
y<sup>e</sup> the resone of longe silence I  
was made so dūme: that I might  
not speke of eny thyng wer it ne-  
ver so good: but in the meane seaso-  
ne my sorowe freted me inwardly.

¶ y<sup>e</sup> harte biente with in me lyke  
fyre: whyles I mused with my sel-  
fe brekyng to no man my mynde.  
But at last I losed my tonge: and  
I brake forth into theis wordis.  
¶ Heve me (lorde I beseeche the) w-  
hat min ende shalbe: or what shal-  
be y<sup>e</sup> mesure of my lyfe/let me kno-  
we (I beseeche y<sup>e</sup>) howe shorte is my  
tyme.

¶ O/ as for my dayes thei are but  
an handfull/ y<sup>e</sup> they are nothyng  
to the: what sayde I: y<sup>e</sup> every mā/  
stande he never so faste his but va-  
nite and naught. Selah.

¶ What is he: y<sup>e</sup> every mā walketh  
lyke a shadewe: it is but vaynite &  
nothyng what so ever mortall mē  
enforse.

¶ Hei heape to gither ryches: but  
thei knowe not for whom thei ga-



ther them.

And now (my lord) wherefore  
do I tary? In the verely my hope  
is laied vpp.

Wherefore deliuer thou me from  
all my sinnes: and set me not forth  
for a laughing stocke before the  
wicked man.

Helde my peace/and opened not  
one my mouth: for thou madest  
me thus to doo.

Take awaye therefore thy plague:  
for thy stronge hande hath almo-  
ste made an ende of me.

Everly whylis thou in chastenin-  
ge eny man for his sinne/ doist but  
chide hi only: anon thou consumest  
So that what so ever th<sup>e</sup> (hym)  
ynge is plesant in hym: anon it  
perisseth as a moight eten clothe:  
what sayde I? verely every man is

but vayneite and nothyng wor-  
the. Selah.

orde heare my prayer/geve eare  
vnto my krylge: ceasse not whylis  
I wepe: for I geve vnto the / am  
here but a wayfayng stranger  
as were all my fathers.

Spare me/that I might breathe a  
lytell: before I ceasse and go out of  
this world.

The argument into v. 40. psal.

In this psal. David glorieth of  
his deliuerance throuwe the helpe  
of god from a grete perell: he mer-  
veleth of the infinite mercy of god  
toward them that feare hym/ for  
which thynge (seinge that he desy-  
reth no sacrifice: but even man him-  
selfe) he yeld. th hym selfe to hym  
magnifyng his rightwisnes and  
mercy/ he toucheth that his sinnes



Expectans expectaui. Psal. 40.  
were cause of his perill: and at the  
laste he praieth God to cast downe  
his enemies and to make glad good  
men with his ientlenes.



Vylis I abode/ I taried  
for the lorde: and he bowed  
downe his eare to me  
and harde my krynge.

He led me oute of the tounge clauye  
and muddy pitte/ the water arys  
singe rowndabout me: he set my  
fete vpon the stonne and gave quicke  
spede to my stepis.

And he put into my mouthe a new  
songe: to prayse there with orie  
ginal thynge/ many peccis (god.  
vynge to be worshippe to y<sup>e</sup> lorde: be-  
ganne also lykwise to truste i him)  
I lesse is that man that setteth  
the lorde before hym for his hope:  
and hath no respecte to the proude

Expectans expect. Psal. 40 f. 63  
men cleuyng to vaine lies (the tro-  
weth forsaken)

Many thynges hast thou done (lor-  
de my God): thy noble dedes & de-  
pe counsels as concernynge vs no  
man may comprehend: nor man maye  
shewe ne expresse the: nether maye  
they be noumbrede.

Thou delightedist nether in sacri-  
fice nor oblation: but hast opened  
my right eares to heare the: nether  
brente sacrifice / nor yet eny slayne  
bestie hast thou desyred.

And then I sayde: lo I my selfe  
am here present/ of me it is writen  
in the booke of the lawe.

It hath lyked me well to do thy  
wyll (my God): thy lawe is set fast  
with yn me in my very harte.

Shall preache thy right wysnes  
in the full congregacion: lo I have



expectans expectaui. *Psalm 40*  
not holden my mouth as thou (lorde) well knowest.

In no maner wyse have I hyde thy rightwysnes with yn me: but thy faithfulness and thy sayynge will have I spide.

I have not ceassed to shew forth thy mercy & thy trouthe: in y full congregacion.

Neither thou (lorde) also hast holden thy gracious mercyes fro me: thy ientle favour and thy trouthe preserve me perpetually.

For I was overwhelmed with innumerable troubles: my synnes combed me so that I myght not se the all: thei were farre moo then the heares of my hed: for y which thinge my harte failed me.

Let it please the (lorde) to delivre me/lorde haste the to helpe me.

expectans expect. *Psalm 40* f. 66

Let them be confounded that laie a waight for my life to quench it: let them be borne bakwarde with opune shame and ignominie as many as stude to do me harme.

Let them be destroyed because they have ben aboute to shame me: even they which sayde by me/fyghe/fyghe vpon hym.

But let them reioyse in the/who so ever seke the and loveth the helth which thou bringest: let theis men have ever in their mouth: magnified and extolled be the lorde.

I was in adffliction & povertie but the lorde looked to me: thou arte my helpe and my delverer (my God) thou shalt not tary.

*Commentary into Psalm 40*  
In this Psalmie David remembreth a certen disease in hym selfe/



in which when he laboured hys en-  
nemes reioysed gretly/thinkinge hit  
to be outquēched thowowe y paine  
of his deſeaſe:hys frendis forſoke  
him:but god holpe him/ & evermore  
helpeth:wherof he affirmeth that  
man to be happy which knoweth  
this pleaſure of god towarde hym.

**B**lessed is y man which  
vnderſtandeth the very  
thyng: as concernynge  
the ſike man in tyme of  
aduerſite: y lorde ſhall deliue him  
he lorde ſhall kepe him he ſhall  
reſtore hym to helthe: he ſhall en-  
ioye prosperous thynges vpon y  
erthe: for thou ſhalt not leue hym  
to his enymes pleaſures.

he lorde ſhall ſtrengthen hym by  
inge vpon his ſyke bed: thou ſhalt  
ſo brynge it to paſſe that he ſhall

change all his bed.

I. verely ſayde (lorde) have mercy  
vpon me: heale my ſoule for I am  
a ſynner againſte the.

all y enymes ſpoke euel vpon me  
ſaynge: when ſhall he ons dye: ad  
when ſhall his name periſhe:

when any of them cam yn to ſe  
me: he ſpoke vayne lyes: he gathered  
miſcheſe to him ſelfe in his harte &  
he goinge forth blowed it a brode.

Also all my haters whysprede to-  
gither againſt me and thought e-  
uel vpon me.

ſaynge/ ſum grevo<sup>9</sup> ſynne hath  
occupied this man: & this mā thus  
lyge ſo ſyke ſhall never more ryſe  
e my frēde i whō I truſted: whō  
I receiued to my table/ ſupplanted  
but thou (lorde) have mercy me  
vpon me & reſtore me: & I ſhall re-



warde theis men.

In thys thyng I knewe y thou  
favourste me: that my enymye re  
ioysethe not vppon me.

And in y I am wholl: thou shalt  
one sustayne me / and set me befo  
re the for ever.

Raised be y lord / god of Israel  
frome worlde to worlde. Amen

*The argument into y 42. psal.*

In this psal. it is declared howe  
that thow the coniuration of Abs  
salon / David was holden frome y  
holy congregacion and feste of the  
lorde: and howe he beyng dysquy  
eted with the synfull reporte of the  
ungodly (which) spoke evyl of hys  
godly worshipe wheronto he was  
geven) sorowed: shewyng his min  
de with an earnest complaynte be  
fore the lorde. *The first of y psal.*

An instructiō or lessone shewede  
to the childerne of Thore & commit  
ted of David to the chiefe chaunter  
to be sung in the temple.

**W**hen as the chased harte  
thirstithe gapinge for y  
fresshe wat: so do mi sou  
le thirste & gape for God.

y soule thirsteth for god / ye for  
the lyvinge god: when shall I come  
cum to se the face of god?

Licked in my teares i stede of me  
ate daye and nyght: whilis it was  
sayed vnto me daily / where is thy  
god? the hevenes of my minde  
de I powered forth: as sone as I  
remembred / that I shulde lede vn  
to the house of God sich a ioyfull  
multitude / praisinge / and halowin  
ge the feste daye.

herfore then arte thou so deieci



**Quemadmodum.** *Psalm. 43.*

te and so hevy (my soule): truste in  
god/for yet shall I magnifie hym/  
for thy sauyng helpe which he ge-  
veth me of his favour.

**M**y god/my soule is deiecte in my  
selve: because I remembre the in y  
lande beyende Jordane in y hilles  
of Hermon & at y lytel hill of My-  
n grevous sorowe bin: (Zaar.  
geth in a nother: for thy water cour-  
ses soundig so ferfully/all thy flo-  
udes and stormes fell vpon me.

**T**he daye (lorde) thou gavest me to  
enioye thy mercy: and be night tho  
ou madest me to singe and to praye  
to the lyvinge god.

**I**saide to god/thou arte my rocke  
of stone: wherfore forgetest me: w-  
herfore go I moornige so sorowful-  
ly my adversary opprestynge me:  
ven my very bones are kut in son

**Iudica me Deus.** *Psalm. 43. f. 69.*

die whylis they cast in to my teche  
this grevo<sup>r</sup> opprobry saynge day-  
ly/where is thy god?

**H**erfore arte thou so sorowfully  
deiecte (my soule) and so sore trou-  
bled i me: truste i god/for yet shall  
I magnifye hym for his helpe w-  
herwith he shall make glad my fa-  
ce & declare hym selfe to be my god

**Deus in adiutorium meum intende.** *Psalm. 43.*

**H**ere it is desyred that Absalon  
myght be delyvred frome the com-  
pany of the coniurers that David  
myght more quyetly and worthe-  
ly speke the prayse of god in the ho-  
ly congregacion.

**G**ive sentence for me (God)  
defende my cause frome y  
vngodly folke: frome y de-  
saytfull & wiked man delyvre me.  
or thou arte my God and my



Indica me Deus. *Psalm 44.*

Strength: wherfore hast thou put  
me awake: wherfor go I thus mo-  
orning: my enemy oppressyng me:  
Make thy lyght & thy faithfull-  
nes to shyne vpon me: let theis thin-  
gis lede me vnto thy holy hyll & let  
the lede me vnto thy tabernacles.

That I myght come to y<sup>e</sup> as-  
tate of God/ even the god of glad-  
nes and the author of my ioye: to  
praise & magnifye the with harpe  
(God/my god)

Wherfore arte thou deiecte (my  
soule) & thus troubled in me: tru-  
ste in god: for yet will I magnifie  
hym/ for y<sup>e</sup> helpe wherwith he ha-  
the made glad my face and shewed  
hym selve to be my god.

*Psalm 44. Verse 1.*  
In this psal. is it complayned of  
the cruell punysshment which Is-

Deus auribus. *Psalm 44. f. 70.*

rael suffred for the name of God  
and for their true worshippe/ and y<sup>e</sup>  
(this notwithstandinge) yet God  
wolde not be with them in present  
myacles as he was wote to be w<sup>ith</sup>  
their fathers. *The title is all  
in the 42. Psalm.*



O God we have harde  
with oure eares / oure  
fathers also tolde vs/ w<sup>hat</sup>  
hevely woikes thou  
hast done i their tyme before oure  
thou dydst castoute w<sup>at</sup> dayes.  
ith thy hande the Gentyles frome  
their seates: and plantedst ouer fa-  
thers in their place / thou dydst  
scurge that people/ & madste oure  
fathers to encrese.

For they chalenged not nor pos-  
sessed that lande by swerde nether  
their owne power saved them: but



eue auribus. *Psalm 44*

it was thy right hande/thorow thi  
power and favour: because thou  
lovedste them.

Thou thy selfe (o God) arte my  
governer: which gevest helth vnto

honor y/dyd we dye Jacob.  
we oute owre enymes: we armed w  
ith thy name / trode them downe  
which rose against vs.

For I nether trusted to mi bowe:  
nether yet my swerde saved me.

But it was thou that keptste vs  
frome owre enymes: and thou sha-  
medste and confoundedste owre  
hatefull persuers.

eloaved god dayly: and mag-  
nified thy name wyth perpetual  
praise. Selah.

But yet now/thou hast repelled  
vs: and hast shamed vs/nether wilt  
thou go forth with owre hoste to

eue auribus. *Psalm 44* f. 71.

gyther with vs in batayle.

Thou madest vs to turne owr ba-  
ckes to owre aduersares: & they w  
hich odiously persued vs/toke the  
ir poye vpon vs.

Thou gavest vs into their mou-  
thes lyke a flocke of shepe: thou  
scatteredste vs amonge the gentylie.

Thou soldst thy people for nau-  
ght: so that in thys change there  
arose no avauntage.

Thou settdest vs vp to be a revy-  
lynge stocke to owre neighbours: to  
be scorned and shamed of them that  
dwelt aboute vs.

Thou settdest vs vp for a iestyng  
stocke to y haithē: we were a comē  
ieste amonge them so y who so ever  
se vs wagged their heddes at vs.

All wayes is myn ignomyny be-  
fore min eyes: and even very shame



Deus auribus. Psal. 44.

made me to kever my face.

¶ We and that for y revylers/and chidre:and for my aduersares so greedy vpon vengeance.

¶ If this fell vpon vs: notwithstanding dyng yet do we not forget the: neither at we vnfaithfull vnto the in conuenaunte.

¶ Our harte fled not bakwarde: neither ouer stepiswarvede frome thy pathes.

¶ Thou hast damned vs into y place of dragons:and hast overwhelmed vs with the shadewe of dethe.

¶ If we had forgotten oure god:and had stretched oute oure hādes vnto eny strange god.

¶ We olde not God (thynke ye) have espyed yt: for as much as he knoweth every very secretis of y harte:

¶ For thy sake are we slaine daily

Deus auribus. Psal. 44. fo. 72.

we are reputed as slaughter shepe.

¶ We wake/wherfore slepest (O Lord): Arise vp / wherfore forsakest vs for ever?

¶ Wherfore hidest thy face: having no respecte to oure affliction and oppression?

¶ Our soule is depressed to the ground: oure bely cleueth to the erthe.

¶ Arise and helpe vs: redeme and lose vs for thy mercyes sake.

¶ In this Psal. v sonnes of Choro

re praise kinge Salomon for his worthy beute/ for the grace of his eloquence for his strength/power/clarne and liberalite both in hym selfe and in his quene: and at laste for his luckyssue. In all theis thynges they fygured Christe and his chyrche/ and both the pow' and felia



cite of his kyngdome. ¶ The title  
of the Psalme. A lovely songe full  
of learnynge made of the sonnes of  
Dore to be songe of Salomon



Y harthe thinketh and re  
steth of a good thigge/my  
songe shalbe of a kyngge/  
my tonge shalbe like the  
penne of a perfit redy scribe.

Thou arte the moste beute full of  
all mo: tall men: havinge a merv  
lous grace in thy tonge: because y  
god hath endued the with perpetu  
all benefytis.

O moste valiaunt knyght/ girde  
thy swerde vpon thy syde: by the  
which thou maiste declare thy glo  
rious beute.

Entre thou yn happely with clea  
re worship for that thou excellest i  
faithfulnes/me knes/and rightwis

nes: with theis thinges shalt thou  
be endued that thou maiste do nob  
le actes with thy mervelous pow<sup>r</sup>.

Thi Arrows ar very sharpe: they sh  
hall smyte the hartes of the kyngge  
enymes/ y people shall fall vnder y.

Thy seate regall (O god) shall  
stonde for ever: for y sceptre of thy  
kyngdome loveth equite.

Thou art the lover of rightwisn<sup>z</sup>  
and hater of vnrighht: because that  
god which is thy god hath anoynt  
ed y with very oyle of gladnes w  
hich arte promoted above thy felas

The plaighes of all thy ro: tree.  
Besavor of muste ad aumber: as  
thou comest forth of thy whight  
pvery palaces.

Her the daughters of kynges in  
their precious and rich ornowem  
entis of thy gift make the glad: ad



thy quene on thi right hāde also deckt in goolden aparell.

Deare daughter and geve hede: bowdowne thy eare: and forget thy people and thy fathers house.

And the kynge shalbe anambred of thy beutye: for he is thy loide/ to hym shalt thou do reverence.

yr<sup>e</sup> shal bidge y<sup>e</sup> presentis: every riche naciō shal hono<sup>r</sup> y<sup>e</sup> with gifte

he shal sit nexte the kynge in his prevei chamber all gloriously: hyr aparell shalbe broided with.

In clothes of tyssue she is goolde presented to the kynge: hyr handmaidens folowing hyr are brought together also vnto the.

They are presented with ioye: and are brought into y<sup>e</sup> kynges palace.

Or the fathers/ thou shalt have childerne: whom thou shalt consti

tute to be chese in all the erthe.

Thall remembre thy name thowowoute all worldes: wherfore the people shall magnifye the for ever.

*Chorus*

This psal. shewthe with what truste & suernes holy men are holden by goddis helpe in all maner of perels.

A songe of y<sup>e</sup> sonnes of Lhore vppō certaine secretis/ committed of David to y<sup>e</sup> chaūter



God is for vs defense and strenghte: he is oure moste present helpe whē adu<sup>e</sup>site thruste vs downe

herfore we shalnot feare althoughe the erthe be moved frome hyr place: and the hylles compassed with the see alto shake.

Let the waters of the see swell & rore and breke vp hyr bankes: let y<sup>e</sup>



Deus noster re. *psal. 46.*

hyghe hylls be borne downe with  
hyr vyolence. Selah.

¶ et shall the lytel ryvers of the  
swete floude refresshe the cyte of  
god: which is y moste secretste ho-  
ly place amonge the tabernacles of  
the moste hyghest.

¶ God sitteth in y myddz of this ho-  
ly place wherfore it shal not be mo-  
ved: for god shall helpe it swiftly.

¶ he haithen flocked to gyther se-  
ditionously: and anon the kyngdomes  
were moved: he lyfied vp his voy-  
ce & the men shrank awaye.

¶ he lord of hostis standeth on o-  
ure parte: y god of Jacob is oure  
hyghe stronge tower. Selah.

¶ Come ye hither / and beholde the  
noble actes of y lord: what woun-  
drefull thynges he hath wrought  
in the erthe.

Deus noster re. *psal. 46.* f. 75

¶ he taketh awa ye bataile evē vn-  
to the farthest parte of y erthe: he  
brekethe theyr bowes / he vnshedeth  
their spears: and breneith their cha-  
rietis in the fyer.

¶ casse ye therfore and let me alo-  
ne / se that ye knowe me for god: a-  
bove all nacions / and above all  
thynges in the erthe.

¶ he Lorde of hostis standeth on  
oure parte: the God of Jacob is to  
us an hyghe stronge tower. Selah

¶ *Assignment into y. 4. psal.*

¶ In this psal. the sonnes of Choe  
expresse the glory of god to be spie-  
de over all the worlde: and howe y  
(Christe exalted) the regions and  
the people were converted to god.

¶ *Antiphona of the psal.* ¶ A songe  
of the sonnes of Choe committed  
to the chaunter to be sunge.

¶ 4.



Omnes gentes. Psal. 47.



All people clappe your  
handes for ioye: make ye  
melody to god with gre-  
te triumphe.

For hyghe is the lord and gretly  
to be feared: he is a right grete ki-  
nge over all the erthe.

He subdueth y people vnto vs: and y  
haithen he casteth vnder owre fete.  
He hath chosen vs for hym selfe:  
he hath chosen owre heretage / e-  
uen y beute of Jacob whom he lo-  
veth. Selah.

God is lyft up with mirth and me-  
lody: and with y sowyne of tropes.  
Synge ye to god synge: synge ye to  
owre kynge / synge.

For god is y kynge of all y erthe:  
synge ye who so ever excelleth i witte  
god reigneth over the haithen: god  
sytteth in his holy seate regall.

Agnus Dominus. Psal. 48. 76.

He best and chese of the people:  
shal be ioyned to y god of Abraham.

He cometh also of the erthe: shal  
ioyne them vnto god: for he is gre-  
tly exalted.

¶ The sonnes of Thore.

In this psal. the sonnes of Thore  
synge the exceldyng felicity of y  
churche for the present defense of  
god: and y vnder y fygyre of Hieru-  
salem. ¶ The son-  
ge of the sonnes of Thore.



Gret is the lord and grete  
praysse worthy: in the ci-  
te of owre god which is  
his holy hyll.

He moitte Syon is a goodly beu-  
tefull place making glad all y lan-  
de: vppon whos northe syde is byl-  
ded the cyte of the noble kynge.

God is well knowne i his palace



**M**agnus Dominus. Psal. 48.

to be a defensfull castell for all his  
kings came to gither: and  
passed for by.

They se all thye/ and were aston-  
ned: they were afrayde/ and droven  
into a soden flyght.

He' they were amased/ a feare to  
ke the: even syche sorowe as taketh  
sodenly wemen grete with chylde.

Hou brekest all togither y ships  
of the grete see of Tharsis: with y  
vehemente tēpestes of y easte wide

As we have harde / even so have  
we sene in very dede: in the cyte of  
the loide of hostis owre God/ God  
hath stablysshed it for ever. Selah

We have conceived in owre myn-  
de thy mercy: which sittest glorious-  
ly in thy holy temple.

As thy name is sprede/ even so wo-  
rde spredeth thy prayse: stretching

**M**agnus Dominus. Psal. 48. 77

unto the farthest partes of the er-  
the/ what thyng so ever thou do-  
ste: it is rightwysnes.

The hyll of Syon shalbe glad/ the  
cytes of Juda shal reioyse: for thy  
so graciouse plesures.

O ye aboute Syon verve it well:  
tell ye hyr towers.

Consyder hyr walle and loke ho-  
we hyghe are hyr palaces: which  
shal be hyr memoryall into y ge-  
neracion that folowethe.

For here is god/ ye owre God into  
everlastyng: it is he that shal le-  
ade us so longe as we here lyve.

**M**agnus Dominus. Psal. 48.

This psal. reproveth y madnes  
of covetuousmen and utterthe their  
wretchednes: whiche here take the-  
ir plesure and felicitye in their riches/  
afterward to be perpetuall wretches



audite hec omnes. 78.

in he ll. C

**H**ear ye thys thynge all  
people: lystene vnto th-  
eis thynge as many as  
lyue in this worlde.

As well ye that are of the comen  
people as ye that are in dignite: as  
well ye that are riche as thci y are  
y mouth shall speke (poore,  
wisdom: and the meditation of my  
harte shall shewe ye the righte vn-  
derstandynge.

I shall aplye myn eare vnto a pa-  
table: my harpe reighcted vnto me/  
I shall expounde my ridle.

herfore shulde I feare in tyme  
of aduersite: when my shrewed w-  
aight layes besege me rownde ab-  
hich truste in their ry- (outer  
ches and are magnified for their a-

audite hec omnes. 78.

Boundant goodes.

And yet no man be he never so hi-  
ghe in dignite maie redeme his bro-  
ther frome dethe: no man maye pa-  
ye to god the price of this redemp-  
tion. (with oute doute) no  
small pryce: their lyues to be losed  
and free/ frome dethe to live ever.

So prolonge their liues into ever-  
lastinge: & never to se their grave.  
ouerly/ theise both wise men dye:  
shrewed men and foolishhe/ thei dye  
all alike: and thei leue to wother  
men their ryches.

Hei thought in their minde/ th-  
eir housholdis to abyde forev' wi-  
th their habitacions: thei extolled  
their names in the erthe.

But man in his gylstrynge fortu-  
ne shall not abyde: he shall be lyke y  
bestes whiche dye downe ryght.



audite hec omnes. Psal. 40.

His same their owne inuencion  
is their very owne folyshnes: and  
yet their posterite greedely folowe  
their wayes. Selah.

Like shepe shall they be caste into  
their graves: death shall be their she-  
perde: the lyght ones spronge/ right  
wisemen shall be their lordes/ their  
bente shall fade away/ hell shall  
be their hospitall.

But god shall lede backe my sou-  
le frome hell: for he hath taken  
me vp to defende me. Selah.

Heare thou nothyng when thou  
seiste a man made ryche: and have  
encreased gretly the glorious digni-  
te of his house.

For he shall not beare all awaye  
with hym when he dye: nether shall  
all dignite his companyon go do-  
wne with hym.

audite hec omnes. Psal. 49. f. 79

For his soule shall have hye heu-  
en here be hys lyfe: men shall pray-  
se the whiles thou settest forth the &  
magnifiest thy selfe.

Heis men shall folowe the natiō  
of their fathers: that is/ they shall  
never se lyghte.

That man to whom happeneth  
prosperous fortune and not vnder-  
standinge the geuer therof: shall be  
lyke a beste in his departynge.

And he shall come into the co. Psal.  
In this Psalme Asaph declare-  
the howe myghtely god wolde call  
vnto hym all nations of the worl-  
de by the gospell: despyringe by his  
myghty power his chosen: also ho-  
we that he wolde then requyre of  
his/ rather faith/ and knowlege and  
declarynge of his goodnes then sa-  
crifices or workes and howe grea-



uously he wyll curse and entrete t-  
hem that boste them of his religio  
withoute the pure study of his tr-  
ue worshipe. ¶

The songe of Asaph.



The mighty god and lor-  
de shall make a krie: and  
call vnto him all that in-  
habit the erthe frome y-  
easte to the weste.

God shall set oute a laumpe fro-  
me Zion: which is his moste good-  
ly ornamente and beute.

¶ We god shall cum and shal not  
tarye: fye: shall brenne before him/  
roundabout hym shall ther be a  
vehement whylerwinde.

¶ He shall call the hevenes above/ ad  
the erthe also: that he myght dely-  
ue his people in iugement.

¶ Ath' ye to gith' my saintes: whi-

ch steke to my promyse before the  
ir owne dedis.

¶ And ye hevenes shew forth his m-  
cy wherwyth he maketh men rig-  
htwise: for God/ he is iuge. Selah.

¶ eare (my people and) I shall spe-  
ke: I srael heare thou/ and I shall  
promyse the/ that I am god/ ye ad  
that I am even thi god.

¶ wyll not reprove the for misoffr-  
inge or omittinge thy sacryfices: ne-  
ther will I loke for thi brenne sacri-

¶ wyll not/ nether nedeth it fices.  
me to take frome thy house eny o-  
pe: oth' frome thy folde eny gotes.

¶ or all the wylde bests of forste  
ar mine the wylde bests y feade in  
a thousande hylls also ar myne.

¶ I chalenge for me all the fouls in  
thilles all y live i the felds ar mine  
¶ If I shall hunger I wyll not tell



Deus Deorum Domi. Psal. 138.

the ther of: when the rounde worlde  
all aboute is myne/ and what so  
ever is conteyned theryn.

hynkest thou that I wyll eate  
beefe: and drinke gode bloude?

If thou wilt gyve god a sacrificy:  
gyve him his prayse and honour/  
and thus paye thy promyse to the  
moste hygheste.

Is to call vpon me in tyme of tri-  
bulacion/ and I shall defende the: &  
thus shalt thou honoure me.

Or vnto the vngodly man/ God  
sayde: wherfore pratest thou of my  
ceremones/ & bablest with thy mou-  
the of my promyse?

When thou hateste my discyplyne  
correctinge thy lyfe: and throiste  
awaye my wordes

If thou espyest eny these anon  
thou runnest with hym: and cou-

Deus Deorum. Psal. 138. fo. 51.

pleste thy selfe with adulterers.

Thou hast geuen thy mouth to e-  
uel: and thy tonge kraftedly payn-  
teth desayghtes.

Thou sittest and spekest ageinste  
thy nowne brother: sleaundryously  
and iniustly thou vexest thy now-  
ne mothers sonne.

Heis thynges thou doist and yet  
I differre my punishment: thou y-  
maginest me to be but a nother mā  
lyke vnto the/ but I shall reasone  
with the and set fote to fote agein

his thynges consydre & see the.  
knowe (I praye) ye that forgete  
god: lest he pluk ye by the sleve/ and  
no man may rescue & helpe you.

every sanctifieth me with prayse  
honour the me: and to hym that  
goith the right waye/ shall I geve  
godly sauynge helthe.



iferere mei Deus. Psal. 51.

**T**his Psal. is a prayer of a manne vnfaignedly knowledginge his sinnes: in which prayer y good mā desyereth to have y good spirit of god: thorow which spirit all euil concupiscēces is refrained and rightwis makinge is soughte/ in which consisteth true forgiveness of sinnes:

**T**he songe of David committed to the chaunter: after that the Prophet Nathan had bene with hym: for y adultery committed with Bathsheba viyes wyfe. Rede Thistory. 2. Regum. 12.



Ave m'cy vpo me (god) for thy iētlenees sake: for thy grete mercyes sake wype awaye my sinnes and yet ageine washe me more/ fro

iferere mei Deus. Psal. 51. fo. 82

my wikednes and make me cleane fro my vngodlines.

For my grevouse sinnes do I knowledge: and my vngodlynnes is ever before myn eyes.

Against the/ againste y/ only have I sinned: and that at sore offendeth the have I done: wherfore very iuste shalt thou be knowne in thy wordis and pure/ when it shalbe iuged.

For I was fashioned in the womb of the wikednes: and my mother conceived me polluted with sinne.

But lo/ thou woldst trowith to occupye and rule in my inwarde partes: thou shewedst me wysdome which thou woldst to sitte in the secrets of my harte.

Sprinkle me with hyssope and so shall I be clene: thou shalt washe me/ and then shall I be whighter then

℞. 3. snowe.



10  
Miserere mei Deus.

owre vppon me ioye and gladnes: make my bones to reioyse which thou hast smyten.

urne thy face from my sinnes: & wype awaye all my wickednes.

pure harte create in me (Oh lord): and a stedfaste right spyr it make a newe withyn me.

aste me not awaye: and thy holy ghoſt take not frome.

ake me ageine to reioyse whyle thou bryngeſt me thy ſavynge helthe: and let thy cheſe governynge ſpre ſpyrit ſtrengthen and lede me.

ſhall inſtrute curſed and ſhrewed men in thy waie: and vngodly men ſhalbe converted vnto the.

elyue me from y synne of murder (oh god) oh god my ſavioure: & my tōge ſhall triūphe vpd thy mercy wh' with thou makeſt me rightwiſe.

Miserere mei Deus. f. 83.

orde opene thou my lyppes: ad then my mouth ſhall ſhewe forth thy prayſe.

or as for ſacrifyces thou deſyghteſt not in them: orelſe I had offered them / & as for brente ſacrifices thou regardeſt them not.

Acceptable ſacrifyces to god / is a broken ſpirit: a contrite and a dejected harte thou ſhalt not deſpyſe (Oh God).

cale iently of thy favourable benevolence with Zyon: let y walles of Hieruſalem be edyfied.

then ſhalt thou deſyght in very ſacrifyces in the right brent ſacrifice and in the oblacion of rightwiſnes: then ſhall they laye vppon thy altare the very oxen.

In this psal, David remembreth

L. 4.



uid gloriaris in mali.

the peruerse mynde and studye of  
Doeg. ¶

An instruction of David when  
Doeg Idumeus came to Saule &  
tolde hym / saynge y David was  
cum to the house of Achimelec.



Herfore gloryest and a-  
vaunsest thi selfe of thi  
synne / oh thou myghty  
malicious man: the mer-  
cy of God standeth forth offred to  
every man at all tymes.

Hy tonge is occupied in mysche-  
fe: thou doist desayte even as a ne-  
we set raser.

Hou lovest rather to hurte then  
to do good: to lye then to speke y  
at trewe and right is. Selah.

Hou delyghdest to speke what  
so ever bynge vppon myschese ad  
murther: and to exersys thy ton-

uid gloriaris in. f.84

ge in desayght.

Herfore God shall breke y all  
to pesie / he shall utterly destroye y  
he shall scrape y cleane oute of thy  
tabernacle / and thy rote frome the  
ertthe of this lyfe shall he drawe  
vp. Selah.

Hie shall the rightwysmen se / &  
shall feare god: but this man shall  
they laughe to scorne.

Saynge / so / the man which set not  
god before hym for his strenght: but  
trusted in the multitude of his ry-  
ches and strengthened hym selfe  
with fraude and desayght.

ut I abyde lyke a flourysshinge  
olype in the house of god: trustyn-  
ge in the mercy of God into worl-  
des and into worldes for ever.

shall magnifye the evermore be-  
fore thy sayntes / for thou hast do-



ne theis thynges: and I shall aby-  
de thy pleasure for it is full I gentle  
and favourable.

*The argument of this psalme.*



He naughty folyshē mē  
thynke in their harte: y  
God is not.

Hevred and abhomi-  
nable thinges for their wykednes  
do they: nowhere is ther eny that  
wyll do good.

God loketh frome heven vppon y  
men: to se if ther wer eny that kne  
we and regarded god.

Are all to gyther so swarved fro-  
me me: are they thus loste: is there  
no man y wyll do good: not won?

Are all theis workers of wyked-  
nes so farre besydis them selfe: se/  
they devoure my people as on sh-  
ulde swelowe in brede: thei are hol-

den with no feare of god.

herfore they shalbe there ama-  
sed and astonned with feare incō-  
parable: for God hath shaken in  
sondre y bones of thy besegers.

Thou shalt despyse them and set  
naught by them: because that god  
hath repelled them.

O wold god that the savinge hel-  
the which cometh frome Syon mi-  
ght hapen vpon I srahel: that god  
wolde ons make an ende of y cap-  
tivite of his people: y Jacob might  
be glad and I srahel might reioyse

*The argument of this psalme.*

In this psal. David syngeth his  
deliveraunce from perell by y bes-  
trayinge of the Zephhytes.

Davidis in-  
struction committed to the chaun-  
ter to be songe and played at the or-



ne theis thynges: and I shall aby-  
de thy plesure for it is full I gentle  
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**T**he naughty folysse me  
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God is not.

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no man y wyl do good: not won:  
*¶* Are all theis workers of wyked-  
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they devoure my people as on shoulde  
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struction committed to the chaun-  
ter to be songe and played at the or-



Deus in nomine tuo.

gains after that the Zephhytes had comen and told Saul sayinge/thinkest thou y David is hyde amonge vs? Rede thy store. i. Re. 23. 7. 26.



God/ save me for thy names sake: delyvre me by thy power.

God/ heare my prayer: lysten to y wordis of my mouth: or strange men are risen ageinste me: & stronge tyrants persue my soule/they have not god before their eyes. Selah.

But so / god helpeth me: the lorde is present with them that sustayne my lyfe.

I shall acquyte evyl to my awyght layers: for thy trouthe sake thou shalt trede them downe.

I shall with good will make a sacrifice to y: I shall magnifye thy

paudi deus ordem. f. 86

name(o lorde) for thou arte full i.e. or thou wylt delyvre me frome all trouble: and myn eye shall see my plesure vppon myn enymes.

In this psal. David cōplayneth him selfe to be brought into y most perelous straichte that might be & that of the moste naughtiest / and defaytfull men whom he reckened to be his chiefe frendis.



God/ lysten vnto my prayer: and hyde not thy selfe frome my depe desire: I shall crye and myne eyes shall see thy face: I shall lamente in my prayer & I crye full lowde.

And y for y noyse of min enimes and vexacion of y wyked: for they take myscheves counsell ageynste me/and odiously do thei persue me.



**P**audi Deus orationem.

**M**y harte moorneth/sole troubled  
withē yn me:and even the feare of  
dethe falleth vpon me.

**O**rrour & tremblinge feare assai-  
led me:ye they overwhelmed me.

**A**nd I thought/wolde God I ha-  
d winges like a Doue:& then wo-  
ld I flee awaye to abyde suer sum-  
o/then wolde I fle far where-  
re hense:I wolde dwell in sum w-  
ildernes. Selah.

**I**wolde spede me to avoide & to e-  
scape:frome this blaste which tere-  
th vp by y rote & breketh me so sore  
catre them (lorde)and make the-  
ire tonges to vary:for I se nothinge  
in the cyte but violence and strife.

**T**heis thinges runaboute their  
walles dape & nyght:with yn this  
cyte is there wikednes ad hevenes.  
ith yn hye are ther krafty frau

**P**audi Deus. fo.87.

**D**is:vsury and desaiht go nev ou-  
te of hye streatis.

**N**or nether was it my enymye th-  
at thus shamfully entreted me: or  
els I myght have borne hym/neth-  
er was it on that openly hated me  
y thus dyd oppresse me/or els I co-  
ulde have conveyed me frome him.

**B**ut it was thou (oh man) evē my  
nowne felawe/my gouyde/ and my  
famlate.

**O** whom it was swete for me to  
breke my mynde:and to vtter my se-  
cretes/we were cōversante togither  
even in the house of God.

**L**et dethe be brought yn vpon th-  
em/let them go to hell quicke: for  
myschaffe was in their conuentick-  
es and even in the hartis of them.

**I** shall call vpon God:and the lor-  
de shall preserue me.



**audi Deus orationem.**

venynge and mornynge & mid-  
daye shall I pray: and lyfte vp mi  
voice/and he shall heare me.

he shall redeme mi soule from ba-  
taile/which is intended agest me  
and shall geve me pease / for very  
many shalbe with me.

God shall heare and shall scourge  
them: whos maieste hath endured  
frome the begynnyge. Scilah. for  
thei change not them selve nor yet  
feare they god.

he hath layed handis vpon my f-  
rendis: he hath broken promyse w-  
hich he made with them.

their mouthes are as softe as bo-  
ter and in their harte noyssh they  
bataile: their wordis are more smo-  
the and plesaunte then oyle / and  
yet are the same wordis as harde &  
as sharpe as dartes.

**audi Deus.**

**fo. 58.**

aste thi karefull hevenes vpon  
the lorde and he shall ease the: he s-  
hall not suffre a ryghtwisman to  
slyde and to fall for ever.

erely thou (god) shalt thruste d-  
owne theis bloudy and desaitfull  
men into their graves and tombes  
all redymade for the: thei shal not  
brynge their dayes to halfe their a-  
ge/ but I shall truste in the.

In this Psalme David maketh  
mention of the dysier of godde hel-  
pe beinge in perell with Achis the  
Philistene/kyng of Gath.

The songe of David committed  
to y chaunter to be sung of a vnn-  
me dourer sleynge farre awaie that  
is to saye of David when the Phi-  
listens had taken hym in Gathis



12 iserere mei. the first psalm. fol. 12.

This story is. 1. Reg. 21.

**I**ve mercy vppon me (oh god) for man hathe all moste deuoured me: with contynuall batayle he hathe all to broken me.

My dayly arrayght layers have swelowed me vppe: ther are many suerly that fyght ageinste me (Oh ryghte hyghe god)

But when feare brought me into a strainte: I trusted in the.

I remembred the promyse of god with prayse and trusted in god: wherefore I feared not what so ever mo: all man could do to me.

But it so ever I beganne they enuyed it dayly: all their study was bent to do me a myschefe.

They were gathered togither and layed a waight for me: they obser-

13 iserere. the second psalm. fol. 13. f. 89

ued my fete: & gaped to katche my  
by their shewrednes thei (soule  
trusted the selve to eschape all da-  
unger: but it is god y thioeth dow-  
ne people.

Thou cāste well tell howe ofte I  
have fled: and as for my tears thou  
hast put them vp into thy botell/  
that is to saye into thy boke.

When I shall call vpon the/my e-  
nymies shall go backe: by which  
thyng I maye knowe that God  
standeth on my parte.

With prayse shall I remember y  
worde of god: with prayse shall I  
remember the promyse of the lorde.

In god shall I trust: and so shall  
I not feare what so ever mā maye  
do to me.

I shall make mi vowes vnto y (oh  
god) vnto y shall I give prayses.

M. 2.



iferere.

or thou wylt delyvre my soule  
frome deth: and mi fete surely fro-  
me flydpyng: that I myght walke  
before the in the lyvely lyghte.

**T**he songe of David (Called  
6. that is to saye destroye him  
not) when he fled frome Saule into  
a certayne denne. This songe is red  
the. 1. of the kynges. 22. and. 24.

**H**ave mercy vpon me (oh  
god) have mercy vpon  
me: for my soule hath com-  
mitted heyr selve vnto  
thy protection: I kripe vnder thy  
wynges to be defended vntyll this  
violent blasfe be overblowne:

I shall call vpon the hyghe god:  
even god wiche fynissheth all thinge  
for me.

He shall sende downe frome heuē

iferere.

90.

to save me: and shall cast hym into  
opprobry & wolde spyll me. Selah.

He shall sende downe his mercy:  
and his troweth.

My soule is in the middis of lydes/  
I dwell amonge men which are a  
fyer: whois tethe are speares and a-  
rows: & their tonge is a sharpe sw-  
yfte vpon thy selfe (oh god) erde  
above hevens: lyfte vpon thy glorio<sup>9</sup>  
beute above all the erthe.

Hei laied a net for mi fete: this  
man depressed my soule: they dyg-  
ged vpon a pitfall for me & they their  
selves fell into it. Selah.

My harte is well sette (o God) my  
harte is well sette: I shall synge &  
my tonge be thou stered (praise.  
vpon: stryke vpon ye fydes and harpe/  
I shall synge very erly.

I shall magnifye the amonge the  
M. 3.



*si vere utique iustici.*

people (lorde): I shall leave y end-  
ge the daythen.

Thy mercye is so grete that it re-  
chet h vp to y hevene: and thy true  
faithfullnz lifteth his selve vp vn-  
yftop thy selve (oh to y clowds  
god) above y hevēs: and extoll thy  
beutefull glory above all therthe.

*¶ The argument of the psal.*

This psal. is an Invective age-  
inst y flaterers of Saule: thow we  
the punysment of whom he pro-  
phesyeth the rightwise to be merve-  
lously made glad. *¶ The title.*

The songe of David comitted to  
y chaunter to be playd vpo thorgals  
which songe was called. *¶ The pdas.*



Do ye pronounce truly (o  
counsell) that at righte  
is: do ye iuge righte e-  
monge the mortall men?

*si vero utique.* *¶ The title.* *sc. 51.*

So verely/ye rather painte and co-  
ceive wikednes in yowre mynde: &  
forequite yowre handes waye vio-  
lent wronges in the erthe.

Heis vngodly are reprobate per-  
sons even frome their mot: hers w-  
ombe they are nowre straied frome  
the right waye/ye and that frome  
their birth.

They beare venoume in them ly-  
ke a serpente: even lyke y desse As-  
pis when she stoppeth hare eares.  
Because she wolde not heare the  
voyce of isenchauinters: or of the  
charmer that will cane enchaunte  
god! Destroye y tet: he of y mou-  
the of theis men: even the wage te-  
the of theis lyde buke thou (oh lor-  
d) et them synke a waye like (de)  
water: and let them be a marke/vp-  
pon the which arrowe sent oute of



i vere vtique.

a stronge bowe/are alto broken.  
et them be dried up lyke a snai-  
le in hyr shell: and lyke a chylde bo-  
rne before the tyme whiche never  
se sonne.

et them be taken awaye lyke a  
yonge thorne before it be growen  
into A tree: before their myschese  
be ripe and sharpe take them aw-  
aye with thy soden indignacion.

he rightwise shall reioyse whē  
he considreth this vengeaunce: &  
shall wasshe his fete in the bloude  
of the vngodly.

nd then the people shall saye/ve-  
rely the frute of the rightwisman  
abydeth hym/for suerly ther is god  
iugynge in the erthe.

In this Psalm. David desyret  
helpe against his aduersares.

ripe me de. fo. 92.

The  
songe of David Called.

When Saul sent vnto his hou-  
se to observe & to espye him to then-  
tente he wolde haue slayne hym.

This is in the first of the  
kynges. cap. 19.

**D**elyvre me frome mine eny-  
mes (my god): take me fro-  
me theis yrise ageinst me.

elyvre me frome theis men w-  
hich are all geuen vnto myschese:  
save me frome theis bloudsheders.

or lo/ thei laye awaighthe for my  
lyfe: ther are come to gyther agein-  
ste me stronge & boister men/ (yet (o  
lorde) no faute have I made them.

hei ranne vppon me/ and are now  
wente to destroye me giltles: &  
ryse to socoure me and beholde.

nd thou (lorde) god of hostes/ the



i vere vtique.

a stronge bowe/are alto broken.  
et them be dried up lyke a snail  
in hyr shell: and lyke a chylde borne  
before the tyme whiche never  
se sonne.

et them be taken awaye lyke a  
ponge thorne before it be growen  
into A tree: before their myschese  
be ripe and sharpe take them aw-  
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or lo/they laye awaighthe for my  
lyfe: ther are come to gyther agein-  
ste me stronge & boister men/ yet (o  
lorde) no faute have I made them.

hei ranne vppon me/and are now  
wente to destroye me giltles: a-  
ryse to socoure me and beholde.

nd thou (lorde) god of hostes/the



a stronge beverance al to broken.

And then be dradup lyke a snail  
le by pye shell: and lyke a chydre do  
me before the tyme whiche move  
se fowle.

And then be taken awaye lyke a  
ponge whome before it be geowen  
into a sea: before thou myschefe  
de type and sharpe take them aw-  
aye with thy soden indignacion.

Ye rightwysse shall cloyse wyse  
he considereth this vengeance: &  
shall washe his feet in the bloude  
of the vngodly.

And then the people shall saye: ve  
cely the feare of the rightwysman  
abydeth hym: for surely ther is god  
in yonge in the earth.

In this Psalm. David despyetly  
helpe against his adversaries.

The  
song of David called.

When David sent unto his hou-  
se to observe & to espye him to them  
that he wold have slayne hym.

And now is in the first of the  
songs. ps. 101.

**D**eliver me from mine eny-  
mies (my god): take me from  
mine enemies & rise against me.

Deliver me from mine enemies  
which are all given unto myschefe:  
save me from mine oloudshaders.

O thou that saye awaighthe for my  
pychard are come to gyther againe  
to me stronge & bolster men: yet (O  
lord) no fault have I made them.

Yet canne vppon me/and are now  
we denie to destroye me guiltles: as  
eye to socoure me and beholde.

And thou (lorde) god of hostes/the



i vere vtique.

a stronge bowe/are alto broken.  
et them be driedup lyke a snail  
in hyr shell:and lyke a chylde bo-  
rne before the tyme whiche never  
se sonne.

et them be taken awaye lyke a  
ponge thorne before it be growen  
into A tree: before their myschese  
be ripe and sharpe take them aw-  
aye with thy soden indignacion.

he rightwise shall reioyse whē  
he considreth this vengeaunce: &  
shall wasshe his fete in the bloude  
of the vngodly.

nd then the people shall saye/ve-  
rely the frute of the rightwisman  
abydeth hym/for suerly ther is god  
iugynge in the erthe.

In this Psalm. Dauid desyreth  
helpe ageinst his aduersares.

ripe me de. fo. 92.

The  
songe of Dauid Called.

When Saul sent vnto his hou-  
se to observe & to espye him to then-  
tente he wolde haue slayne hym.

This storie is in the first of the  
kynges. cap. 19.

**D**elyvze me frome mine eny-  
mes (my god): take me fro-  
me theis y<sup>e</sup> rise ageinst me.

elyvze me frome theis men w-  
hich are all geven vnto myschese:  
save me frome theis bloudsheders.

or lo/they laye awaighthe for my  
lyfe: ther are come to gyther agein-  
ste me stronge & boister men/ & yet (o  
lorde) no faute have I made them.

hei ranne vppon me/and are no-  
we bente to destroye me giltles: &  
ryse to socoure me and beholde.

nd thou (lorde) god of hostes/ the



ripe me de inimicis. Psal. 58.

god of Israel awake that all nations myght knowe y: be thou not mercyfull to all men y: are agelste y: even of a wiked purpose. Selah.

Hei run aboute here and there in the nyght huntynge and yellynge lyke dogges for me: ye thei seke all the korne of the cyte for me.

And thei speke no thyng but death: swerdis are in their lypis/ for thei sayed w: ho shulde heare us?

But thou (lorde) shalte scorne the: thou shalte mocke all theis haithē

Off the shall I tarpe for helpe w: which now helpest hym: for God is to me a stronge castell.

O my god/ let thy mercyfull helpe overtake me: o god / let me se my desire fall vppon my waight laiers  
slaye them not oute of hande lest my people forgete this thyng:

ripe me de inimi. Psal. 58. f. 93

But disperse them to wandre amonge thy people/ caste the downe (for de) which arte over bulker.

For the wikednes of their mouthes/ and thyr evel speche let them be trapped in their owne pryde: and for their perunp & their lyes/ let the be a fable in every manis mouth.

Consume/ thou kyndled into vengeance consume / that theis men now here apere: and let all men even to the vtermoste partes of the earth knowe that god is these governor in Jacob. Selah.

Hei run here & there in the night huntynge & yellynge lyke houndie: sekynge roundaboute y cyte for me

Hei their selvez shall wandre aboute for their meate: and yet shall thei be suer to reste at nyghte with emptye beses.



ripe me de inimicis.

ut I shall synge of thy strength  
geven vnto me: erly shall I reioise  
of thy mercy geven also/ for y thou  
hast bene my defense and my refu-  
gy in my trouble.

h my strengthe/vnto the shall I  
synge: for god is my stronge castel  
even thou (god) which wetist well  
false to bestowe thy mercy vpo me  
**C**

In this psal. David remembreth  
howe God some tymes in his wa-  
the leueth his people i the daunger  
of theyr enymes: but yet ageyne he  
helpith them iently gyvynge them  
cleare victories. **C**

The songe of David  
committed to the chaunter to be pla-  
yed at thorgains/called ybeutefull  
Pyle of the testimoni for an instru-  
ction when he shulde fyght agelst

eus repulisti nos. f.94

that parte of Syria which is called  
Mesopotamia/ad ageynst a nother  
parte of Syria called Zoba: where  
Joab returnynge slewe. 12. thou-  
sande Nedomytes in y valei of Sa-  
lis. Rede this to. 2. Regum. 10.



God / thou hadst ons  
forsaken vs/thou hadst  
cast vs awaye/thou we-  
re angre but yet hast th-  
ou offred thy selfe peased agein vn-

thou smitit the erthe to to vs.  
gither and all to broke it: heale hir  
brekings (we prayed the) for she  
was fore burred dorene.

thou madest thy people to seale  
full harde thinges: thou gavest vs  
poyson to drynke.

ut yet ageine thou liftedst vp a  
baner for them that fered the/ vnd-  
which thei shulde obtaine a prospe



Deus repulisti nos. Psal. 61.

your victory / and this didst thou  
for thy trouthe sake. Selah.

herfore thy welbeloved were  
made sure and false : and nowre sa-  
ve me also with thy right hande &  
heare me.

God hath expressed his minde by  
worde even frome his secreete holy  
place : wherfore I shall reioyse / I  
have nowre diuided Sichem and ha-  
ve metoute the valei of Succoth.

Gilead is myne and Manasseh is  
myne: Ephraim is my stronge hed  
cyte / Juda is my kyngdome.

Moab is subiecte vnto me: even as  
a caldeu ne to wasshe yn my fete.

Edom shalbe even as a place to  
cast yn my olde shois: Philistia k-  
nowledgeth and krieth vnto me as  
to hyr kynge.

So shal nede nowre to leade me

Audi Deus. Psal. 61. fo. 61.

into eny stronge defended cyte : or  
who shal nede to lede me vntil I  
come into Aedom?

Truly erē thou (god) which sum  
tyme hadst forsaken and cast vs a-  
waye: and woldst not go forth with  
vs emonge owre hoste.

Helpe thou vs and delyver vs fro  
me owre enymes: for very vaine is  
the helpe of man.

We armed with goddis helpe shal  
do strongly: for it is he that shal  
trede downe owre troublers.

¶ The argument of this psalme.  
Whiche is a prayer of King David.

In this he prayeth to be deliuered  
frome perell.



God heare my outkry-  
inge: listen vnto mi prai-  
nto the I kye w-  
ith desyer of harte full



**V**audi Deus deprecati.

of Anguyſſhe frome the extremest parte of the erthe: leade me vppe into an higher rocke then I of my selfe am able to clyme.

**F**or thou arte my defense/my stronge towre by the which I am preserved frome my enyme.

Thou shalt dwell in thy tabernacle for ever: I shall be sure vnder the secreete defense of thy winges. Selah.

**V**erely thou (god) hast harde my despyres: thou hast geuen thy heritage to the fearers of thy name.

**T**hou shalt heape mo daies to the kynges age: and shalt drawe a longe his years into many generatids. Thou shalt sitte before god for ever: declare thy mercy and troweth with the which thou wilt kepe him: and so shall I prayse thy name with songes for ever: y<sup>e</sup> I myght

**I**nne Deo subiecta. Psal. 62. f 96  
performe my dayly vowes.

**T**he argument into the 62. Psal.  
Here he techeth both by example of hym selfe and also by commandement to truste only in god and in no mortall menis power.



**I** soule verely with sylence loke vp to god: for frome hym cometh my helpe. It is he verely that is my defender/ my savioure: he is also a castell for me/ I shall not fore slyde.

**H**ow longe shall ye thus laye a waite fore whom ye lyst: ye all shall be slayne and shall be lyke a relinge mud walle against the which every man runneth.

**S**urely whom god exalteth / the thei counsell to thrust downe: they covet that thinge which thei shall



never obtaine / thei blesse and speke  
fayer with their mouthes and curse  
in their hartes. Selah.

I take vp vnto god (O my very  
stylle soule): for vppon hym depen-  
deth my abidinge.

He is verely my defender / my sa-  
vioure: he is also my stronge cast-  
le / lest I be movede and fall.

If god dependeth my helthe and  
glory: it is the power of god wher  
by I am defended and holpen.

Truste ye in hym at all tymes (o  
people): poure oute before hym all  
y hevy cares of your harte / for it  
is god that is our defender. Selah.

Truely / mortall men are naught /  
men are but vanite: if they were put  
together in a payer of balauces they  
were lyghter then naught.

Truste not in riches gotten with

wronge and forse: lest ye muggen  
vp vnto your vanite / and when your  
riches encrease / put not to them  
your harte.

One and yet ageine god hath sp-  
oken: which two thinges I have  
harde / that it is God / that hath y  
very strengthe.

And that it is thou (lorde) which  
hast the very mercy: which geveste  
vnto every man after his dealinge

¶ Here David declareth howe th-  
at thorow Sauls persecution he  
was holden abacke in the deserte  
of Iuda from the holy feste.

¶ The songe of David / what ty-  
me he was banished into the de-  
serte of Iuda.

¶ This storie is 1. Regum. 22.

92.2.





**G**od / thou arte my god /  
erly do I sytthe for the:  
my soule thirsteth for y  
my flesshe desyret the  
in this thirsty ad wyde wyldernes  
with oute eny water.

Thus shall I beholde y as in thy  
secrete holy place: that I myght se  
thy powre and thy glorious beute.

or thy mercye ys more despero  
then this same lyfe: with my lyp=  
pes shall I prayse the.

Thus shall I magnifye the tho=  
rowte all mi lyfe: in y praise of thy  
name shall I lyft up my handis.

Thou shalt satisfye my soule w=  
ith fat delycious meat: wher vppo  
my lyppe shall ioye and my mou=  
the shall prayse.

As sone as I shall remembre my  
selve vpon my bed: I shall thynke

vpo y/ eve in y watches of y night  
For thou verely arte he that brin=  
geth me helpe: and I beinge suer in  
the shadewe of thy wynges / shall  
trumphe ioyfully.

My soule cleved vnto the: for thy  
right hande sustayned me.

Wher men y seke my lyfe to spill  
it: shall go downe into thei graves

Men shall dryve them vppon the  
edge of their swerde: thei shalbe he  
wen & kutte into meate for fowes.

But y kynge shall reioyse in god  
& he shall glory y swereth by him /  
for their mouthes shalbe stopped.

**C** The argument into y. 64. Psal.

This Psal. is a prayer ageinste  
sclaunders and false accusers w=  
hos naturall disposicio David he=  
re describeth and prophesyeth the  
ir punysment. **C** The title.



Pa udi De<sup>o</sup> orationem. Ps. 54.

Davidz so ge comitted to y chaile

**G**od heare my praye: kepe  
my lyfe frome my fearfull  
enmye.

Save me frome y shrewede coun-  
sell and harmful company: which  
are all geven to myschefe.

Whiche whette their tongis lyke  
swerdis: and lyke as oute of a ben-  
te bowe/they shote forth bitter wor-  
dis for arrowes.

To smyte thynnocente / they wyll  
smite hym sodenly: & will feare no:

They studied for a mische: thynge.  
fe: and talke amonge them selfe of  
snaris to be prevely laied/sainge w-  
ho shall espye them?

They studied what mischefe they  
myght do: and (every manis minde  
serched) they concluded fast ther vpon  
ut god shall smite them with

e Decet hymnus. Ps. 54. f. 99

a soden darte: thei shall receive the  
ir dethes wounde.

Theyr owne tongis shall smyte  
them selvez: and who so ever shall  
se them/shall avoyde sore astonned

All mortall men shall se this thyn-  
ge: & shall speke vppon y worke of  
god / & thei shall knowe his dedis.

The rightwysman shall reioyse in  
the lorde: and shall committe hym  
selfe to his cure: all rightwysen  
harte shall reioyse gloriously.

**I**n this Psalme. David declar-  
eth god to have his chiefe seate in  
Zyon/their to be knowne and wor-  
shipped of all men.

**R**aise asydeth the (O  
god) in Zyon: and men shall  
performe vnto the  
their vowes.



The Decet Hymnus. Psal. 65.

Unto the/ whiche hearest prayer:  
all mortall men shall come.

Iniquite prevailed against vs: But  
it is thou that purgeste vs from o-  
ure synnes.

Blessed is he whom thou hast cho-  
sen: and whom thou hast taken to  
the/ to dwell in thy house.

For he shalbe satisfied: with y good  
thinges of thy house and of thy  
holy temple.

Offt by marvelous rightwisnes s-  
halt thou graunte vs (O god o-  
re savioure): wh'fore thei shall tru-  
ste in the all that inhabit the fert-  
heste costes of the erthe and of the  
longe see.

Thou arte he wiche settest the hil-  
les in their strengthe: girtte rounda-  
boute with power.

Which swageste and peapeste the

The Decet Hymnus. Psal. 65 f. 100.

fearse roringe of the sees: & ceasest  
the noyse of their floudes / and the  
rode furve of the haithen.

Thei that are in the extremest par-  
tes of the erthe shall feare at  
thy woundrefull tokenes: them th-  
at dwell at the easte and at the we-  
ste thou shalt make gladd.

Thou hast visited the erthe with  
rayne when it was full drye: thou  
hast made it very riche and plentu-  
ouse / the ryver of god floweth full  
of water / thou shalt make hit whe-  
te to encrease luckely / for so is it thy  
plesure to endue it.

Maye playne hy: even vorowes &  
moiste them temperatly with swe-  
te showers: and blesse thou the spi-  
erynge of hy: corne.

Thou shalt leade the ycare abou-  
te with thy ientle favour: thi clow-



ubilate.

des shall droppe fatte plentuousnes  
Here shall fall dropes vpon the  
mansions of the deserte: the hilles  
shall ioye kownde rownde aboute  
with plentuous frute.

The playne feldees shall be kowred  
with flockis of shepe: and the vale  
is shall be filled with corne/wherefo  
re every man shall synge and make  
melodye.

This psalme is a givynge of the  
thanks for the delvveraunce of the  
people of Israhel frome the tyrani  
ei of the vngodly.

The songe of Dauid  
committed to y chaunt to be sunge.



Make ye melody to God:  
as many as inhabite the  
erthe.

Give ye glory vnto his

ubilate.

fo. 101

name in singynge: give ye vnto him  
glorious prayse.

aye ye vnto god/oh howe fearf  
ull at thi dedis for thy wyde pow  
er: even thy enymes shall cum krepin  
ge and krowchynge vnto the.

vnto the shall professe homage &  
worshype/ all that dwell vpon th  
erthe: thei shall synge vnto the/they  
shall synge vnto thy name. Selah.

Cum hither and se the workis of  
god: se his fearfull workes tower  
He turneth the sees into de men.  
Drie lande: he maketh men to go thro  
trowe the see drye shode/ & there we  
reioysed of his power.

He governeth y worlde by his po  
wer: his eyes loke vpon the haith  
the is baksliders frome his trowthe  
shall never be promoted. Selah.

people/ magnifie ye ow god: prai



**U**mbilate. *Psalm 124.*

se hym wit h lowde voices.

This is he that hath preserued y  
lyfe of ouer soule: & have not suf-  
frede ouer fete ons to slyde.

Merely god hath proued vs: he ha-  
th tried vs with syet/ as men were  
wonte to trye silver.

Thou broughtst vs into a straigh-  
te: and charged oure loynes with  
hevene.

Thou layedst sore men vpon oure  
hedes: we we' brought ito fyre & wa-  
ter: and thou ledst vs out ageine in  
to a place where we were well refo-

I shall go to the lorde at ( eshad.  
all tymes: I shall paye vnto y my  
which I promised with vowes.  
my lippes and made with my mou-  
th: when I was in affliction.

I shall offere vnto the fatte sacri-  
fices with the reeke and sauour of

**D**eus misereatur *Psalm 102.*

motone: I shall brene vnto y ope-  
ne and gotes. Selah.

Com ye hyther as many as feare  
god: and heare what thinges he  
hath done to my soule.

called vpon hym with my mou-  
the: & with my tōge I exalted ht.

If I had set my minde vpon ini-  
quite then god had not harde me:  
but now god hath harde/ and ge-  
ven hede vnto my prayer.

Praised be god whiche hath not  
repelled my prayer: nether hath he  
with drawne his mercy fro me.

*Psalm 102.*

Heare Dauid desierthe the fav-  
ourable presens of god for the peo-  
(ple of Israhel.



Ad mought favoure ad  
have mercy vpon vs: he  
mought lighten vs with



**D**eus misereatur.

his presens. Salas.

That thi waye might be knowne  
every where in the erthe: and thi sa-  
vinge helthe also vnto all nacions.

The people mought magnifie y (o  
god): ye all people mought magni-  
fye the haithen mought ioye fie the  
and triumphe: in y thou doste rig-  
ht vnto the people / and directest y  
nacions vpon the erthe. Salas.

The people mought spude thy na-  
me (oh God): ye all people mought  
magnifie the.

The erthe also mought give agei-  
ne hye: and god which is o-  
uer god mought do vs good.

God mought blesse vs: and all th-  
at inhabit the erthe evne vnto the  
uttermoste partes therof mought  
feare hym.

**C**onfirmation: 103. Ps.

**P**urgat Deus. 103. fo. 103.

In this Psalm. David singeth  
his victory obtained of y aliauntes  
as of the Syrians / y Edomites and  
the Ammonites.



As sone as god riseth to  
helpe / his enymes are di-  
spersed: they flee from  
hym that hate hym.

He putteth the to flighte like smo-  
ke: as waxe melteth against the  
fier even so waste the vngodly fro-  
me the presens of god.

But y rightwise ioye & are glad-  
de: before god thei leape for ioye.

Synge ye to god / synge to his na-  
me: lyfte hym vp rydinge vpon the  
overmost hevens /

is his name / ioye ye before h.

The father of the fatherlesse / hel-  
per of wedowes: even god sittinge  
in y seate of his secrete holy place.



**Purgat Deus.** Psal. 68.

**E**ven god which geveth chylde  
to the barene: and loseth men holden  
in fetters: but the forsakers of hym  
shall dwell in y<sup>e</sup> wyde barene deserte.  
**O** god: when thou wentst forth  
before thy people: & walkedst thro  
row the deserte. Selah.

**T**he erthe was also shaken and  
moved: and the heavens dropped at y<sup>e</sup>  
presens of this god of Sinay: ye of  
god: even the god of Israel.

**B**ut (O god) thou scattedist rayn  
in good tyme upon the erthe: w  
hich thou chalengest be righte he  
retage: and when it failed thou re  
storedst it againe.

**W**hat this flocke might dwell th  
er in: thou hast so prepared for the  
poore afflicte that they enioye thy  
goodis (O god)

**T**he lord hath brought it to pass.

**Purgat Deus.** Psal. 68. fo. 104

**S**e that wemen shulde brynge good  
tydynge: and synge the victory of  
right grete powers.

**S**ynge compassed with grete ho  
stes have fledde: thei have fledde: &  
the weake people that sote at home  
devyded the spoyle.

**A**lso yf ye had bene as blake as  
men syttinge amonge pottes: now  
we shall ye be white: as thoghe ye  
were kovred with doves fethers  
which are as whyte as sylver and  
hys wynges as yelowre as goolde.

**W**hen/for hys sake the almyghty  
god broke downe y<sup>e</sup> kynges: she was  
made as whyte as y<sup>e</sup> hyll Salmon.

**T**he hyll of god is fatte as is Bas  
shan: it is an highe hill/a fatte hyll  
lyke Baschan

**T**herfore set ye so oute yourre sel  
ves ye highe hillers: this hill of god

**D**



**Purgat Deus.** Psal. 68.

is a plesaunte habitation / for the  
lorde dwelleth in it perpetually.

He horsemen and chariots of god  
are thousande thousande: ye many  
thousandes of Angels: y<sup>e</sup> lorde is in  
mydde monge the in his holy place

Thou hast lifted vp thy selfe and  
hast taken them whom thou wylt  
lede captive: thou hast receyved so  
me men amonge/as gistes.

And even the forsakers of the  
thou hast compelled to obeye y<sup>e</sup>: for  
that in this place God wyl have  
his seate which hath his beyng  
of hym selfe.

Praised be the lorde at all tymes/  
he mought encrease his benefyts  
vnto vs: the very same god which  
is our savioure. Selah.

God which is to vs both god and  
savioure is the lorde havinge his

**Purgat Deus.** Psal. 68. fo. 105.

beinge of hym selfe: in whois han  
des are diverse kyndes of dethe.

Whereby god hath smiten the hed of  
his enymes: even y<sup>e</sup> very crowne of  
the hed of the synfull man.

The lorde sayde / I shall restore  
my welbelovd even as I dyd ones  
restore them frome Babilon: ye I  
shal bringe them ageine as I dyd  
one frome the botome of the see.

Wherefore thy fote shalbe redde  
with bloude: and thy dogges ton  
ges shalbe redde with the bloude of  
thy enymes/bothe with the theire/and  
with the bloude of the kynge.

Thy beloved se thy solemne goin  
gis ( O God) even the goinging of  
my god/my kynge / sittinge nobly  
in his holy secreete place.

Singers go before/ther folowe pl  
ayers at the orgaine; in the middis



wente ther yonge maydens playn-  
ge vpon tympanes.

In the congregacions praise ye go-  
od the lord: even ye whiche are off  
the seade of Israel.

Her were off the lytell tribe off  
Beniamin: certaine which bore tu-  
le: the princes of Juda/their stren-  
gth/ the princes of Zabulon: the pri-  
ces of Naphthalam.

Thy god hath geven the thy stre-  
ngth: stablesthe (O god) that thin-  
ge which thou hast wrought for

In thi temple at Hierusalem: vs  
even kinge shall bringe the gyftes

As thou sharply blamest the spe-  
are men with thy mighty power  
amonge the capitains of the hoste:  
so makest thou them to yelde and  
to become tributares payinge ther  
silver. Caste downe the people w-

hos delight is to have bataile.

Her shall come of the moste nob-  
lest frome Aegypt: & yinde shal stre-  
tche forth hyr handis swyftly vnto  
the kingdomes of the erthe to god.  
singe ye to god: singe ye with pray-  
se vnto the lord. Selah.

Which rydeth vppon the hevens/  
ye vppon the everlastinge hevens:  
for he putteth forth his voice/ye &  
that a voyce full of powre.

Give ye to god the prayse of stren-  
gth: his cleare maieste is vppon Is-  
rael: his strength is in y clowdes.

Thou arte to be feared (O god) in  
thy secreete holy place: the god of Is-  
rael/he shall geve strength & po-  
wre to the people. Praised by god.

The argument into the. 69. Psal.  
In this psal. of David which is  
y figure of Christe y hed of all for



Saluum me fac Deus. Psal. 107.

ith full men (whom it becometh to be conformed and made lyke theyr hed) is contayned a grete compla-  
inte as of wouyn beinge in grevo<sup>9</sup> pre-  
sent perels / and aftyrwarde a fer-  
uent prayer for deluyveraunce.

**S**ave me (God) for waters  
are rysen so hyghe vppon  
me: that I am in perell of  
my lyfe.

I steke faste I depe tounge claie  
in the whiche I cannot continwe:  
I am brought into y depe floude &  
y violente streame karrieth me awaie  
I am wery of kryinge / my throte  
is hoores: mi sighte is wasted with  
lokinge vp vnto my god.

They y odiously persue me fault-  
lesse are moo in noumbre then the  
hears of my hed: they have prevay-  
led which vndo me causles / & they

Saluum me. Psal. 69. f. 107.

wette their enymite vppon me / they  
constrayne me to paye tho thinges  
which I never toke awaye.

God / thou knowest if I have do-  
ne eny thynge folyssoly: it is not vn-  
knowne vnto y if I have offended  
O hlorde / y lorde of hostes / let the  
not be shamed for my sake whych  
depende on y: O god of Israhel let  
the not be confounded y seke the.

For I / for thy sake have borne y  
opprobry: shame and ignominy ko-  
uied my face.

I was made a strangere to my  
brotherne: & an alcaunte to my mo-  
thers childrene.

ven the very love that I bore to  
thy house eite me vppe: the oppro-  
bries which the vngodly caste age-  
inst the / biente me sore.

gyve me to wepyge / my body do

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Saluum me fac. Psal. 69.

I scourge with fastings: & for thus  
doinge / am I reuyled.

I cledhed me in hayer & sacke for  
their sakes: & they iested vppon me.

They fabled vppon me that sote  
at the gatis: and the drunken men  
in taverns made songis vppon me.

But O (Lorde) in the meane tyme  
made mi prayer vnto thee: when tyme  
was offred me (O God) for  
thy infinite mercie: ad trow the hear-  
te me: for the which thou were w-  
onte to helpe.

Delyvre me frome this tounge  
slaye ad suffre me not to be drow-  
ned: let me be delyvred frome theis  
odious persuers / even frome theis  
depe waters.

Let not y<sup>e</sup> streame karie me awaye  
neth<sup>r</sup> y<sup>e</sup> depthe swelowe me in / nor  
y<sup>e</sup> pitte shutte hyr mouth over me.

Saluum me fac. Psal. 69. fo. 108

Answer me (O Lorde) for full ien-  
tle is thy mercie: loke vpon me aft<sup>r</sup>  
thy grete humanite.

And hyde not thy face frome thy  
servante: for I drawe an hevy cros-  
se / speede thee to heare me.

Joyne thee to my soule & redeme it:  
lose me from myn enymes.

O thou knowste what opprobry /  
what shame and howe grete cofu-  
sion I beare: thei that trouble me  
are in thy sighte.

Opprobry hath broken my hartel  
I am scourged / I looked for rest to  
ease me with comfortable wordis  
but ther was non / I looked v<sup>p</sup> for  
counforters but I founde non.

For meate / they gave me gall: and  
when I thirsted they gave me to  
dinke vinaigre.

Let their owne table be their trap



**R**aluum me fac. Psal. 69.

**P**erand their owne frendis their snas  
et their eies be blinded lest they  
they se: and make their loynes ever  
more to slyde.

**O**verforth thi wrathe vpon the:  
and let thy hevy indignacion take  
et their houses be desola (them).  
te: and let there be noman to inhab-  
it their tabernacles.

**F**or thei saye that they persecute  
hym whom thou woldest to be smi-  
ten: & thei boste the selve to chasten  
hym whom thou commaundest to  
wounde.

**M**ake y vnto theis men won-  
kednes be heaped vppon a nother:  
and let them never be partakers of  
thy rightwisnes.

**L**et them be blotted owte of y bo-  
ke of lyfe: and let them in no wise  
be writen with the rightwise

**R**aluum me. Psal. 69. fo. 109.

**B**ut me (Oh god) for as myche as  
I am afflicte/poure/and full of so-  
rowe: thou shalt delivre with thy  
sayinge helpe.

**I** shall praise the name of god w-  
ith songe: I shall extoll hym with  
solempne prayse.

**F**or thy sshalbe more accepte to y  
forde then oxe and kalf: which ar  
armede with the hornes and boues.

**M**ekesprited men shall se theis th-  
inges and shall reioyse: the sekere  
of god shall se theis and their hat-  
tes shall lyve.

**F**or the forde heareth the poore: &  
men layed in presone for his sake  
he hath not despised.

**H**evene and erthe shall loave him:  
the sees also and what so ever mo-  
veth in them.

**F**or god shall save Zyon: & shall



**D**eus in adiutorium. *Psalm. 70.*

preserve the cites of Juda: there shall men dwell and possesse y<sup>e</sup> lande be right inheritaunce.

**T**he posterite of his servants shall receive it for their heretage: who so ever love his name shall have their seate therin.

**T**he argument into the .70. Psalm.

**I**n this Psalm. David desierth speedy helpe and punishment for his adversaries/and ioyleth for his helpe he emonge the faithfull. **T**he title of the Psalm. **A** The songe of David committed to the chaunter to be sung for a remembraunce.



**G**od speede the to delivre me: oh lord hasten the to helpe me.

**L**et them be confounded with shame and opprobrye which laye awayte for my lyfe: let

**D**eus in adiutor. *Psalm. 70. fo. 110.*  
them be turned bakwarde / and in open ignomynie which delight in my trouble.

**L**et them be put backe because thei labour to shame me: even thei which saie fighe/fighe vppon hym.

**L**et them ioye and reioyse in thei who so ever seke the: and thei that love to be holpen of y<sup>e</sup> mought saie/ God be alwaye extolled.

**I** am a karefull poore afflicted/ speede the vnto me: thou arte my helper and delverer/ se thou tarye not.

**T**he argument into the .71. Psalm.

**T**his psalme is of a comen argument wheryn David desyerd helpe aginst his aduersaries which were Absalom with other that conspired with hym.



In te Domine speravi. Psal. 71.



In the (lorde) have I trusted: suffice me not at any tyme to be shamed.

Delivere me for thy rightwisnes and take me up: bowe downe thy eare vnto me: & save me. Be thou vnto me a rocke of stone in the which I might kepe me & to the which I might ever flee: hitherto hast thou taken charge of me to kepe me: for thou arte my stone and my castell.

My god delivere me frome y hande of the vngodly man: delivere me frome the fist of the mischevous & violent man.

For thou art he of whom I depende (lorde/lorde) thou arte the same vnto whom I have cleved sithen I was a chylde.

Thou sustaineest me frome my mo

In te Doie speravi. Psal. 73 fo. iii.

thers wombe: thou diddeste me oute of my mothers belly: my laude & prayse is vppon the continually.

I am made a woundynge stocke vnto many men: but thou arte my stronge defense.

My mouth shall be yet fulfyllid with thy prayse: let it dayly extoll thy cleare maieste.

Cast me not awaye in myn olde age: forsake me not when my strength shall fayle me.

For they spoke vpon me emonge them selve: and they which laye a waite for my soule have counseld in vayne.

Saynge God hath forsakē hym/ folowe vpon hym: & take hym/ for ther is noman y wyl delivere hym.

God be thou not farre fro me: my god speede the to helpe me.



In te Domine speravi. Psal. 71.

Let them/ be shamed and perysse  
that are ageynste my lyfe: let them  
be kovied with opprobrye and con-  
fusion which take so grete payne  
to hyndre me.

But I shall tary for thy helpe: &  
shall excede all men in thy prayse.  
My mouthe shall dayly speke of  
thy rightwisnes & savege helth: for  
I knowe non ende of thi benefets.

armed with the strength of the  
lorde havinge his belge of hym sel-  
fe shall come: and remember thi ri-  
ghtwisnes only.

O god thou hast taught me even  
of a chylde & vnto this tyme do I  
publesse the thi marvelo<sup>9</sup> noble actes  
ye verely / thou shalt not forsake  
me even into my olde age and hore  
heare (O god) whyle I shewe  
forth thy myghty power vnto this

In te Domine spe. Psal. 71 fo. 112.

present generation/ & thy strength  
vnto all the posterite to come.

And whilie I extoll thy rightwi-  
snes (O god) whiche hast done so  
grete thinges: (O god) who maye  
be compared vnto the?

Whiche hast made me to fele ma-  
ny and grevous adflictions: and  
thou pleased ageine shalt quiken  
me: ad shalt bringe me ageine even  
frome the depest of therthe.

Thou shalt encrese my dygnyte:  
for thou pleased ageine shalt coun-  
te. And I shall magnifie forte me.  
y/ I shall prede thi true faithful-  
nes (My god) with musyke instru-  
mentes: I shall synge vnto y with  
harpe which makest holy Israhel.  
My lippes shall triumphe for ioie  
and my soule also whiche thou hast  
redemed: for I shall synge vnto y.



Deus iudicium. Psal. 72.

Also my tonge shall speke continually of thy rightwisnes: for they shall be shamed & i opprobrye which take so grete payne to hurte me.

*Texte of this psalme into y. 72. Psal.*

In this Psal. Solomon prayeth that the kyngdome of god myght come to/thorowe Christe. *Texte of this psalme.* The Psalme of Solomon.



Thy god/ gyve thy authority in iugement vnto y kyge: give y kyge sonne the pecucio of thy iustie

We shall have to do with y ce. people of his ryghtwisnes: & shall deale evēly with thi poore afflicte. Mountains shall bryge pease vnto the people: and thy lles shall bringe the pecucion of rightwysnes.

We shall delyve in iugement the

Deus iudicium. Psal. 72. fo. 113.

poore afflicte people: he shall kepe the nedions/ he shall smyte downe the vniuste veyers of men.

Men shall worshipe the/ as longe as the sonne and mone shall shyne/ into every age.

We shall come downe lyke small rayne into a newe morren medewe: & lyke rayne whiche sokingly maketh moiste therthe.

Rightwisemen shall flouresshe wylz he raigneth: and there shall be myche pease endueringe as longe as the mone.

We shall have dominiō frome the wonsee to the tother: & frome the east floude vnto the worldes ende.

Before hym shall fall downe the dwellers of the deserte: and his enemies shall lye prostrate lickinge the he kynges of Tharsie & Auste.

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Deus iudicium. Psal. 72.

of the yildes shall give hym gifte  
the kynges of Sheba and Seba shall  
offere vnto hym honourably.

All kynges shall do homage vnto  
hym: all naciones shall serve hym

or he shall desyre the poore that  
cryeth vnto hym: and the man  
in hevenes with oute helpe.

He shall have pety and mercye on  
the poore nedeones: and he shall  
kepe the soules of them that are in  
affliction.

He shall redeme their liues from  
fraude and violence: and preciousse  
shall their bloude be in his sighte.

He shall lyve and shall have ge-  
ven hym of the goolde of Sheba:  
men shall blesse hym all tymes and  
shall spiede his fame.

And the erthe shall be so frutfull  
that of an handfull of whete ther

Deus iudicium. Psal. 72. fo. 114.

shall arise sythe plente in the hilles:  
that it shall wave with the winde  
lyke the thicke highe treis of Liba-  
ni/and shall growe forth before y  
cyte as thicke as graspe.

This name shall be ever spoken vpon  
whiles the sonne shall endure:  
it shall go from won generatid into  
to a nother/ thorough hym shall all  
naciones be blessyd and shall extoll  
hym with prayse.

Praised be the Lorde god God of  
Israel: which alone dothe merve-  
lous thinges.

Praised be his glorious name: eve-  
ry lande be fullfylled with his beu-  
tefull glory. Amen. Amen. Amen.

¶ Here is an ende of the psal-  
me/ and prayers of Dauid/  
the sonne of Jesse.

¶ The argument into the 73. psal.



Quam bonus Deus. Psal. 73.

Asaph sunge this psalm. for the consolation of the faithfull: which frette them selve and are offended at the felicity of the vngodly.

The songe of Asaph.



Right good suerly is god vnto Israel: even to thois men which are pure in harte.

But my fete were almost gone: my footyng had almost failed me.

For that the good fortune of the folysh wykedmẽ set me so a syer: when I se sych prosperyte of y vngodly.

For they are nether combyded ne constrayned to dethe: but they are well lykynge/they thryve/ and are lusty.

They are not oppressed with hevenes lyke wothmen: they knowe not y sorowe & care y wothmen abide

Quam bonus Deus. Psal. 73. 115

Therefore pryde hath closed them rownde aboute: and they are clothed with violence as with garments.

They are so full of felicity & welthe that they swell: they set forth them selves in thimagnacions of their owne hartes.

They thynke to be holden and bydded with no lawes: they boste their myschevous vepacion/ they speake from a losse.

They have lysted vp their mountaynes into heven: their tonges walke all over therthe.

They called their people vnto the same study: and made them to drinke of the same full cuppe.

Therefore the people was moved to saye with in them: howe might God knowe theis thinges? what knowledge maye they be in god above

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over



Quam bonus Deus Is. Psal. 116.

Ye (saye thei) theie are vngodly men and yet are thei blessed in this worlde and swimme in plentuous water. As for my selve I (riches. trowe I have kept my harte pure: and have studyed to have handes wasshen with innocentes cleane from me mykednes but all in vayne.

For I have bene scourged dayly: & I suffred my chastesynge every mornynge/ye and that erly.

But yf I shall thus iuge & speke of theis tynge: I shuld be iniurio vnto y nacion of thi chyldrene. I mused & studyed sore to knowe theis thynges: but it was laborious and harde to se it.

Untyll I was brought into y secrete holy places of god: & was taught to marke thende of theis men.

ouerly thou hast sette them in a

Quam bonus. Psal. 116. fo. 116.

flybery/place: even to cast them downe and to be vtterly destroyed.

O howe sodenly were thei caste downe & made an ende of: thei were destroyed with soden myschese.

They we but as a dreame of a man sodenly a waked: (O lorde) even their images and pictures hast thou made spightfull in the cite.

ouerly my harte bleded in bitterness: and my inwarde partes we stinged and as plucked with needles.

I was a sotte and perceyved nothinge at all: I was lyke a brute beste before the.

And yet (not withstandinge) was I allwaies withe the: thou heldste my righthande faste in thy hande.

Thou ledst me at thy plesure: and afterwaide tokest me vppe & helpedst me gloriously.



**Q**uam bonus Deus.

Whom therfore in heven / whom  
in erthe shulde I honour and wor-  
shype but the?

My flesshe and my harte longe so-  
re fore the (oh the very strengthe of  
my harte): god is my porciō for ev<sup>r</sup>

For lo / they that absente them sel-  
ve longe frome the / shall perisshe:  
thou wilt destroye as many as for-  
sake the.

But I thought it good for me to  
cleve to god: I set y<sup>e</sup> lorde before me  
for my defense to the entente I wolde  
shewe forth thy workes.

**C**ome ye gentles into the way.

In this Psalme Asaph complaineth  
of the destruction of the tem-  
ple and of the faithfull people / and  
also of y<sup>e</sup> blasphemie against god &  
his holy place / by y<sup>e</sup> vngodly folke.

**C**ome ye gentles into the way.

**Q**uare Deus rep. Psal. 74. fo. 117

It is an Instruction shewed vnto  
Asaph.



Wherefore (O god) ha-  
ste thou putte vs awaye  
frome the so longe: wher-  
fore is thy wrath thus  
fore kyndled againste the flocke of  
thy pasture?

Remember thy congregacion wh-  
om thou hast chosen to the from  
the beginninge: even the metyarde  
of thy heretage whom thou hast re-  
demed / this same thy hyll of Zyon  
in the whiche thou were wonte to  
dwell.

Uplift vp thy selve and come to de-  
stroye for ever all enimies: which ha-  
ve broughte all myscheve into thy  
holy temple.

Thy aduersaries have roied in the  
middles of thy Synagoges: they ha-



Quare Deus repulisti. *Psalm. 77.*  
we set vp thei baners in tokene of  
the victorie.

Like as in tyme past / full ex-  
cellent and noble was the worke and  
dyligence of them whiche kyd  
wone wythe a grete trees to the  
byldynge of the temple.

Even so now are there of like di-  
ligence and laboure / to destroe and  
to breke y karved ymages in it w-  
ith troyt and hammers.

Thei have brent it in the fyre: and  
thus thei thynge downe the house  
of thy name into therthe / have pro-  
phaned and polluted it.

Thei thought in theire mynde sa-  
yinge / let vs also slaye them all to-  
gether: & they have brente uppe all  
the Synagoges of god in the erthe  
we se not the tokens and myra-  
cles whiche God was wonte to shew

Quare Deus repulisti. *Psalm. 77.* f. 118  
we for vs: there is no prophete lefte  
vs / ther is noman with vs whiche  
have eny knowlege / but howe lo-  
ge shall this endure?

What ende (O God) shall thy  
aduersarie have y thus shamfully  
revileth the: what shall become of  
this slanderous enyme whiche  
thus vngodly blasphemeth thy  
name: herfore hast thou pluck-  
ed backe thi hande: holde not thi  
right hande thus still in thy bosome  
verily thou arte god which hast  
hitherto bene my governor: thou  
arte even he that bryngeth helthe  
into the myddes of therthe.

Thou verily thorow thy powre  
troublest y see: thou brekest y hed-  
dis of the dragons in the waters.

Thou knockest to gither the hed-  
dis of the grete whales: and gevest



**Q. uare Deus repulisti.** Psal. 74.

them for meate to the people of the  
Thou brekest vp y sprin. Deserte:  
ges: thou makest drye the floudes.  
The daie is thynne the nyght also  
belongeth to the: thou hast ordened  
the lyght and the sonne.

Thou hast ordened and set all y  
costes of the rounde worlde: somer  
and wynter thou hast made them.

et se thou forgetst not this on thi  
ge/that this enymye thus blasphemously  
revyleth the lorde and that  
thys wykede folysshe folke thus  
grevously hurte thy name.

et not the life of thi turtle dove  
be come into the cōpanye of theis  
aduersaries: the company of thy poore  
afflycte forget not for ever.

Take vpon thy promyse: for amō  
ge theis blynde wretches of y erthe  
all are full of vyolence & trouble.

**Q. uare Deus rep.** Psal. 74. fo. 119

Turne not a waye frome the/thou  
is poore sorrelions withe shame:  
but rather cause theis poore afflic-  
tēdions to prayse thy name.

Arise god and give sentence agēst  
the thy aduersaries: remembre howe  
blasphemously they reviled the/and  
howe horriblely theis wiked men  
deale with the dayly.

Forgete not the proude worde of  
thy aduersarie: let the highe swell-  
ingis of them that resist the clyme  
vp still into their owne confusione

**¶** Here first of all Christe owre sa-  
vioure i broughte yn vnder the fi-  
gure of David reioysynge of y po-  
wer geven hym by y which he wol-  
de restore the worlde nowe beyng  
redy to fall: and he monisheth that  
no man resiste his kynge/because y



Confitebimur tibi. Psal. 77.

god is he alone which exalteth whom he wyll. *The title of the psalm.* The songe of Asaph: called ne proude.



We thanke the (God) we thanke the/ for nyghe is thy glorious power thou is men that call vpon the and they shall remember thi merue lous dedis.

For I shall take vp vnto me my congregation: and shall execute true iustice.

The erthe & y dwellers ther vpon beganne to slyde awaye: and I have vnder set it. Selah.

I spake to theis madde scolis/ sayinge/ se that ye be not besydes your wittes: I sayde also vnto theis vngodly/ se that ye extolle not your selfe. I yfte not vppe your power.

Confitebimur. Psal. 77. fo. 120.

hoines to highe: nether speke ye prouder nedly.

For this lifting vppe cometh nether frome the east nor the west: nether yet frome the south the hilles of the deserte.

But it is God verely the mighty iuge: he casteth downe won man & listeth vp a nother.

For ther is a cuppe full of troubled wyne in the hande of the lord: oute of which he powreth to be drinke of/ whois veri dregges shalbe souped of/ for all the vngodly of the erthe shall drinke therof.

But I in the meane ceasone shall shew forth continually his glory: & praise mi god eue y very god of Israel. And shall also pluk vp by y cotes y hoine of theis vngodly: but y power of y rightwise shalbe styll exalted.



**T**he argument into the 76. Psal.  
Here Asaph syngeth howe that  
Hierusalem was nobly defended of  
god: wherfore he extollet his po-  
wer: no lesse to be dyed then ex-  
celyng all menis powers. **T**he  
title of the 76. Psalme. The songe  
of Asaph committed to y chaunter  
to besunge at the orgains.



**G**od is honourably kno-  
we in y lade of Judah: &  
his cleare fame is nobly  
sprede thow y lade of  
his tabernacle is set up (Israel.  
in Hierusalem: a his mansiō in Syon  
her he buke into peses bothe bo-  
we & arrows bukler & swerde in ba-  
thou arte passynge taile. Sela.  
cleare and noble: worthy to be mag-  
nified above the kyngdomes full  
of theste and robbery.

**T**hey are deprived of their strōge  
harte: theyr slomber hath overgone  
them/theyr handes are benommed  
although they were men valseaun-  
te in bataile.

**N**or thowre thy fearfull thiete-  
nyng rebuke (O god of Jacob):  
their horse & karte went all to ha-  
thou arte to be feared in (voke.  
dede: for who maie stāde before y/es-  
pecially whē thi ang' wepe whot?  
Even from heven thou causest thi  
fearfull iugement to be harde: the-  
erthe feared & dirst not be quit che.  
When God shulde ryse into iuge-  
ment: to save all the meke spryted  
of the erthe. Sela.

**N**or mennis indignacion occasio-  
ned thy glory: even whils thou bris-  
delst the reste of thy fury.

**M**ake your voices and pforme



Voce mea ad Dominum. Psal. 77.

them to the lord your god: for he  
is in the myddes amonge you.

Offre your gystis to hi so gretly  
to be feared: which taketh breath  
even frome princes/ it is he that is  
to be feared of y<sup>e</sup> kynges of y<sup>e</sup> erthe.

*The argument into the 77. Psal.*

In this Psal. Asaph declareth  
his heavenes of minde for y<sup>e</sup> calamitie  
& wretchednes of y<sup>e</sup> holy people.

*The title of the 77. psalme.* The  
songe of Asaph committed to y<sup>e</sup> che-  
fe chaunter to be sung of the order  
of thois singers among whom Je-  
duthum was chefe.



When my voice to god wa-  
ithe my voyce to God I  
cryed lowde: and he liste-  
ned to me.

In y<sup>e</sup> tyme of my tribulacion (lor-  
de) I soughte the/ my sore rane all

Voce mea ad Do. Psal. 77 fo. 122.

nyght and ceassed not/ my soule re-  
fused all counforte.

I remembred God/ and I gnasted  
& grated my tethe togyther for an-  
ger: I spoke and my spirit was sore  
vexed beinge full of agnysshe. Selah

Thou heldest myn eyes frome sle-  
pe all the nyght longe/ and I was  
so tormented in mynde that my spe-  
che fayled me.

I called to minde my dayes paste:  
even the yeaeres of my fore age.

I remembred my mery nyght son-  
gee: I spake in my harte/ & my spi-  
rit serched y<sup>e</sup> cause of this hevyni-  
tylge shall y<sup>e</sup> lord then (gemet.

caste me awaye for ever: shall he ne-  
ver call me ageine to his fauoure?

Is his goodnes then / thus taken  
awaye for ever: is his comfortable  
promyse thus ended for all ages?

A. 3.



**Ps.** **oce mea ad Dominum.**

**W**ath God then forgotten to have  
mercy? or wyll he shyt vp his mer-  
cy in his anger? Selah.

**A**nd I thoughte thys is but my  
nowne weake abydyng: untill y  
moste hyghest declare hys tyght-  
hande as he is wonte to do.

**H**erfore I wyll call to mynde y  
workes of the Lorde: and I wyll  
holde in remembrance thy merve-  
lous noble actes whych thou hast  
wrought of olde tyme.

**I** shall thynke vpon all thy wor-  
kes: and talke vpon thy woundre-  
full dedys continually.

**O** howe woundrefull are thy wo-  
ayes (O h god) whiche dwellest in  
y secrete holy place: who is so my-  
ghty and so grete as is god?

**T**hou arte God which hast wro-  
ght marvelous thynges: and hast

**Ps.** **oce mea ad Do.** **Ps.** 77. fo. 123.

**D**eclared thy mighty power emon-  
ge the people.

**T**hou hast redeemed and losed thy  
people with stronge powre: even y  
sonnes of Jacob & Joseph. Selah.

**T**he waters sumtyme saue y (O  
god) the waters saue the: and they  
trembled: even y depe botomlesse see  
was also troublid.

**T**he blacke cloudes sente downe  
rayne: it thondred in y aier / & hai-  
le stones camedowne lyke arrowes.

**T**rete thondre clappes were harde  
roundabout them: fearfull light-  
enynge smitte y grounde / ther the  
quaked and trembled.

**T**hy wayes laye thorow the see /  
and thy pathes in mighty waters:  
and yet noman shall knowe y pri-  
tes of thy fete.

**T**hou ledst thy people lyke a floc-

**Ps.** 4.



Attendite popule meus. Psal. 78.  
ke of shepe: by the handes of Mo-  
ses and Aharon.

**T**his psalme warneth vs to not  
forget the noble actes of the Lorde  
and hys wondrefull benefits done  
for his people led oute of Aegypt &  
brought into the lande of Canaan.  
An instruction shewed vnto Asaph.

**L**ike hede my people vn-  
to my lawe: bowe downe  
ye yowre ears vnto the  
wordes of my mouth.

Wyll opene mi mouth into pa-  
rables: and I shall speke olde derke  
sentences of gravite.

ven thos thynges which we ha-  
ve harde: ad knowne owre fathers  
to have tolde vs.

Here was nothige hidde frome

Attendite popule. Psal. 78. f. 124.  
their chylrene that succeeded thez:  
for ever won to lde a nother y lordes  
prayses/ & put ecche wother in reme-  
brance of his stronge power & mer-  
velous thynges which he wroughte.  
He gave this commaundemēt vn-  
to Jacob & put this lawe vnto Is-  
rahel/ when he commaunded y fa-  
thers to declare theys thynges to  
theyr chylterne.

hat their posterite might knowe  
theis thynges: and their chylrene  
when thei are wopen myght shew  
we y same to theyr chylrene also.  
nd so to put their confydence &  
truste in god: and not to forget the  
woikes of God but to obserue hys  
commaundementes.

nd not to belyke theyr fathers  
which were a frowerde nacion ad  
fallynge oute of kynde: a nacion y



**A**t tendite popule meus. Psal. 78.

Directed not their hartes: and their  
sprites committed not their selues  
stedfastly to god.

**T**he sonnes of Ephraim well ar-  
med and good archers: turned their  
backis in batayle.

**T**hei kept not touche with God:  
thei wolde not live a stir his lawe.

**T**hei forgote his workes: and his  
noble actes which he dide for their

**F**or he dide wondrefull. (sakes.  
thynges in the lande of Aegypte: in  
the felde of Tanys theyr fathers  
beynge presente.

**H**e deuyded y see and led thez tho-  
rowe: he made the waters to runne  
to gyther standyng ov lyke walles  
of their eche syde.

**H**e led them forth the se da ye vnder  
a clowde: & every nyght with clea-

**H**e kit in sondre y rocke & re lyght

**A**t tendite popule. Psal. 78. fo. 125

of stōne in y deserte: and gave thez  
drynke oute therof lyke as oute of  
a grete depe water.

**H**e led ryvers forth of the stonne  
and made the waters to runne ly-  
ke swete floudes.

**A**nd yet for all this thei sinned a-  
geinst hym: and angered the moste  
hyghest in the wyldrenes.

**T**hei tempted god in their hartis:  
when thei asked meate to save the.

**A**nd thei spoke ageyste (it lyves.  
god sayinge / maye god spiede vs a  
table here in the deserte?

**H**e smit the stone and there flow-  
ed oute waters plentuously: but w-  
heth' maye he likewise (saide thei)  
gyve vs also brede and prepare fle-  
sh for his people?

**T**herfore the lorde when he hat-  
de theis thynges was angry: & fier



Attendite popule meus.

was kindled ageinſte Jacob / & his  
wraſhe was bent ageinſt Iſrahel  
and that becauſe thei beleved not  
god: neth<sup>r</sup> truſted thei to his helpe.  
and yet he cōmaunded y<sup>e</sup> clowdes  
above: & opened y<sup>e</sup> doores of heven.

and powerd them downe w<sup>th</sup> Manna  
to eate: he gave thez heavenly foode.  
ſo that man eyte ſtronge and ſub  
ſtanciall meate that came frome y<sup>e</sup>  
clowdes: he lete them have meate  
even theire belly full.

He turned aboute the eaſte winde  
in the heavens / and by his power  
brought in the ſowtherwynde.

And rayned downe vppon them  
fleſſhe as thicke as duſte: & feth<sup>r</sup>  
ed foules like the ſandes of the ſee.

And thei fell downe into the mid  
des of their tentes: & rowndaboute  
theyr tabernacles.

Attendite. fo. 126

and thei eate / and were well filled /  
for he ſatiſfied their appetite.

they were not diſappointed of th<sup>e</sup>  
eir luſte: and yet their meate was no  
ſoner in their mout<sup>h</sup>es / then y<sup>e</sup> wra  
the of god fell vpon them.

and ſlew the chefe of them: even  
the moſte ſtoug<sup>h</sup>teſt of Iſrahel he  
th<sup>r</sup>we downe.

But yet above all this thei ſinned  
ageinſte hym: for they beleved not  
his marvelous dedie.

herfore their daies wer cōſum  
ed miſerably & ſorowfully: & their yea  
re paſſed over in perpetuall trou  
m when he deſtroied the / then ble,  
they ſoughte h<sup>t</sup>: they turned & beſ  
oughte god beſely.

then thei called to minde y<sup>e</sup> God  
is their defender: and that the hy  
ghe god is their redemer.



But thei flattered hym with their  
mouthes: and lyed vnto hym with  
their tonges.

Their harte was not righte tow-  
de hym: nether kepte they touche  
with hym in promyse.

But yet he (notwith standinge)  
full mercifully forgave them thei  
wickednes: he dyd not destroye thei:  
he ceased his grete wrath and cast  
not forth all his indignacion.

He consydred that thei were but  
fleshe: a puste of flegge winde w-  
hich cometh not ageine.

Oftentimes provoked they hym  
to Anger in the deserte: and agrev-  
ed hym sore in the wilidnes.

Ageine they tempted god: and ca-  
st away hym that maketh holy

thei forgote his stodge Israel  
hande: and the daye in the which

he deliuered them frome their trou-  
blous oppressours.

They forgote hys myracles also:  
whiche he wrought in Aegypt: and  
his wondrefull tokene: which he  
shewed in the felde of Tanis.

Then he turned their poudes and  
dykes into bloude: and their rivers  
also that thei shulde not drinke.

He sente amonge them swarmes  
of flies whiche devoured them: &  
froges to destroye them.

And he gave the profite of their  
grasse and corne to be eaten vp of  
wormes: and theyr labours to w-  
hotte flies.

He beite downe their vines with  
haille stones: & theyr syttris we-  
re froste bitene.

He destroyed their cataill with hai-  
le stones: and smit downe their bee-



Attendite. Psal. 78.

stees with lightenynges.

He sente into amonge them the he  
vy indignaciō of his whot wrathe:  
the consuminge vengeaunce of his  
fearfull yre/anguysshe and violet  
wodnes by noyuse sprites.

He hedged in the waye of his wra  
the: he spared not their liues frome  
dethe but betoke them to pestelens.  
He smit every firste begoten in ce.  
Egypt: and what so ever thei had  
moste leife and deare in the taber  
nacles of Cham.

And led forth his people lyke a f  
locke of shepe: and drove them for  
the lyke an herde of nete into the  
wildernes.

He led them forth so suerly that  
they neded nothige to have feared:  
for he overwhelmed their enymes  
with the waters of the see.

Attendite. Psal. 78. fo. 128.

And he broughte them to his holy  
place: even to y<sup>e</sup> hyll which he cha  
lenged with his right hande.

He casted oute therof the gentiles  
before their faces: and limited vnto  
them their heretage / and made the  
tribz of Israel to dwell in their ta  
bernacles.

Notwithstandinge yet they tem  
pted and provoked the hyghe God:  
and kepte not his testimones.

They turned theyr selues frome  
hym and dealte vnfaithfully age  
inst hym: even as dyd theyr fathe  
rs/they were withen backe lyke a

They angred god with th<sup>er</sup> bowe.  
eyr worshipe in highe places: and  
kyndled his wrathe with their Id  
god harde them and was sore  
amoved: and greuously he reiecte  
and reproved Israel.

R.



Attendite. Psal. 78.

He forsoke his habitation in Shi-  
lo: even the tabernacle in the which  
he dwelled among men.

He suffered his glorio<sup>s</sup> mighty se-  
te to be taken: and his beutefull ho-  
use to be brought into the handes  
of his adversaries.

He betoke his people all together  
into the swerde: his yre brente so so-  
re againste his heretage.

Yet devoured their yonge child-  
rene: and their virgins loste the flo-  
wer of their mariages.

Their sacrificers wher smiten do-  
wne with swerde: and their wives  
had no laiser to moorne lyke wy-  
dewes.

And the lorde awaked as thogh he  
he had slepte and start up with gr-  
eate noyse frome slomber: as a mā  
that had surfettted with wine.

Attendite popule. Psal. 78. fo. 129.

And smit his enymes in y<sup>e</sup> nether  
astyr partes: and made them to be  
into perpetuall opprobrye.

Notwithstandynge all thys: yet  
he refused ad reiected the taberna-  
cles of Joseph: and the trybe of E-  
phraim he wolde not choose.

But he chose the trybe of Juda:  
even y<sup>e</sup> hyll of Syon/ his owne wel-

And he bylded ther up. (beloved.  
pon his temple lyke hyghe palaces:  
and layed the foundation as faste  
as the erthe/ to abyde a longe space.

And he chose his seruante David:  
and toke hym frome the shep kote.

He led hym frome the folowinge  
of hys shepe to feade hys people: e-  
ven Israhel his owne heretage.

And he shall governe and feade  
the purely with faithfull harte: &  
shall tette them forth/ dyvynge

R. 2. (them wysly



**D**eus venerunt gentes. Psal. 79.

**T**he arguement into the. 79. Psal.

**I**n this psal. Asaph cōplayneth of the calamite & wretchednes done to Hierusalem of Antioch & desy-  
reth the helpe of god ageinst hym.

**T**he title. The songe of Asaph

**T**he haithen (O god) are  
come into thy heretage:  
thei have polluted thi ho-  
ly temple/and have brou-  
ghte Hierusalem into an heape of  
ruine. Hei have geuen the kar-  
cases of thy seruantes meate to the  
foules of the Ayer: & the flesshe of  
thy saintes to the bestes of y<sup>e</sup> erthe.  
Hei have shed their bloude lyke  
water rownde aboute Hierusalem  
& there was non y<sup>e</sup> wolde burie the.  
We are made an opprobrye to oure  
neighbours: scoine and derision to  
them that dwell rowndaboute vs.

**D**eus venerunt. Psal. 79. fo. 130.

**H**ow longe lord: wilt thou be  
angry ever: shall thy indignacion  
burne still lyke fyre?

**H**ow oute thy wrathe vppon the  
eis haithen which will not know-  
ledge the: and also vppon theis real-  
mes that call not vpon thy name.

**J**acob thei have devoured: ad  
have lefte his habitation desolate

**R**emembre not owre olde iniqui-  
tee/let thy merciable ientelnes pre-  
vente vs shortly: for we are grevo-  
usly oppressed & made full poore.

**B**e present with vs (god) save vs  
for thy glorious name and delyver  
vs: pardonne owre synnes for thy  
names sake.

**N**est at eny tyme theys haithen  
shulde saye: where is their god?

**L**et the vengeance of the bloud-  
shed of thy seruantes: declare the

**R. 3.**



**D**eus venerunt gentes  
amonge theis haithen/ in owre sy-  
ghte.

et the sorrowfull sighes of the  
y are in bondes come into thy pre-  
sens: and for thy grete power/ ma-  
ke them a live which are now in  
ged to dethe.

and turne vnto owre neighbours  
plentuously their opprobry into to  
their owne bosomes: with the whi-  
che they have reviled the so oppro-  
briously. (Oh lorde).

make vs which are thy people/ &  
the flocke of thy pasture to mag-  
nifie the with thanke & for ever: &  
to shew forth thy praises from ge-  
neration into generation.

**¶** The argument into the 80. psal-  
me. This Psalm is of the same ar-  
gument with that/ which goith be-  
fore. **¶** The title of the Psalm.

Qui regis Israel. Psal. 80. fo. 131

The songe of Asaph/ to be sun-  
ge of the beutefull Lyle/ committed  
to the chaunter.

**T**hou heardest man and fea-  
der of Israel/ listen and  
take hede/ which drivest  
Joseph lyke a flocke of  
shepe: and thou which sittest betwe-  
ene the Cherubims shyne vnto vs  
thou which arte before Ephraim  
Benjamin & Manasses: lyst up thy  
power and speede the to save vs.

(Oh god) restore vs/ make thy fa-  
ce to shyne vpon vs: and we shal be  
Oh lorde which arte the (saver)  
god of hostes: howe longe wilt thou  
be agre with y praiier of thi people?

thou feddest vs with the teares of  
owre eyes: and madist vs to lye  
them plentuously in stede of milke  
thou settedst owre borderers as



Qui regis Israel. Psal. 80.

geinst vs: and madist owre enimes  
to laughe vs to scorne.

God of hostie restore vs: make thi  
face to shyne vppon vs / & we shalbe

Thou translatedst thi vi- saved.  
ne frome Aegypt: and (the gentiles  
castoute) plantidst it in their places

Thou providedst it a place & didst  
rote it faste: insomiche that it spred  
over all the lande.

He kovied the hylls wyth hyr  
shade: and hyr brode leved bra-  
unchees shadeuwed y highe Cedres

Thou madest hyr to sprude forth  
vnto the weste see: & hyr brode bra-  
unchees to reeche vnto y floude & u-

Herfore then hast thou (phiatē  
broke vp hyr hedge: that every mā  
passige forby maye snatche of hyr

Herfore do y bores of y frutes  
foreste wote hit vp: & y wilde be-

Qui regis Israel. Psal. 80. fo. 132

stes of the fcelde fide vppon hyr:

Oh god of hostie turne the: we be-  
seche the loke oute frome heven / be-  
holde and vyset this vyne tre.

Even the same vyne which thi ri-  
ght hande hath planted: and haste  
underset it for thyn owne selve.

Herfore is it nowe brente vppe  
with fyre & broken downe: at thy  
roughe chalenge & sharpe blamyng-  
ge: thei periss hed.

Chalenge thez ageine into thi ha-  
de / for whomc thou were wonte to  
declare thy power: delyvre thez w-  
hom thou haste strengthened to be  
e swarve not from the (thyne:  
in eny wyse: restore owre lyfe / that  
we myght call vpon the.

Orde God of hostie restore vs:  
make thy face to shyne vppon vs  
and we shalbe saved.



**P**ulsate Deo adiutori. Psal. 81.

**T**he argument into the Supplication  
In this psalme Asaph exhorteth vs earnestly to worshippe god.

**S**inge ye with triumphe vnto God our helper: make ye melody to the God of Jacob.

Let stop yowre swete tune / smyt vppon yowre psalteres: and touche clenly the strynges of yowre swete floure vppon yowre troybet Harpes. tes in the feste of y newe moneth y feste apoynted for yowre sacrifices. For so is it ordened for Israel: & commaunded of the god of Jacob. He commaunded straightly Joseph to observe this thyng when he shoulde come oute of Egypte: & harde a language which I knewe not.

He toke the burdene frome his shoulde: and his handes were deli-

**P**ulsate Deo. Psal. 81. fo. 133.

uied frome the fornace.

Thynges thy enemyes assayled the with bataile thou calledst vpon me and I deliued the: I bekened vppon the piously when I thondred full lowde / I serched thy harte to proue the at y waters of thy grudginge ageinst saynge. Selah.

Hearde my people / and I shall ensure the: Israel / if thou shalt heare and beleve me:

If thou wilt not haue any wother straunge god: nether worshippe any wother vnknowne god:

But wilt knowe & worshippe me thy god / which haue led the forth of Egypt: opene thy mouth to aske / and I shall gyve the all thynges

But my people gave no hede to my voyce: Israel regarded me no thyng at all.



**P**ulsate Deo adiutori. *Psalm 124*

**A**nd I leste them to theyr owne  
folysse: aidenes of their hartes: &  
they wrought a sty: their owne in-  
sthat my people had (vencions.  
harde me: Oh that I scabell had w-  
alked in my wayes:

**N**owe shortly then had I cast do-  
wne their enymes: ad had brought  
backe mi hande vppō their veyers:  
Also/ wother naciōes y hated the  
lorde had bene subdued to them: but  
their prosperite shulde have ever  
God shulde have fed & flouresshed.  
thez with y flower of whete & I w-  
olde have satissfyed the with honey  
flowynge oute of y very stones.

**T**he argument into y. *Psalm 124*  
He warneth the princes and Ru-  
lers to seke diligently for ryght wa-  
isnes: and he accuseth y comen sor-  
te of them/ of vncrightwysnes.

*Psalm 124* **e**us stetit in Syna. *Psalm 81. 134*

**G**od is chese in the congrega-  
cion of myghty men: & play-  
eth the Juge in the myddes  
of the goddes.

**N**owe longe myll ye iuge wrong-  
fully: and take vppon ye the face of  
vngodly men: Selah.

**R**e that ye delyve in iugemente y  
poore and yonge fatherlese: set the  
troubled and oppressed men in their  
venge the poore forsa- ( righte:  
ken and ned y: delyve them frome  
the handes of the vngodly.

**F**or theis vngodly are with oute  
knowledge and vnderstandynge:  
thei wander in derknes and turne  
all thynges vpsodorne.

**I** have called yore goddie: & say-  
ed that ye all were the chylde of  
the hyghe God.

**N**ow withstandynge lyke mortall



Deus quis similis erit.

men muste ye nedis dye: & even lyke  
the violet pices shall ye fall awaie  
for yse god and iuge thou the erthe  
for of all nations summe shall fall  
into thy heretage.

The argument in to the.

The holy people complayneth  
all their borderers to have conspi-  
red to bete them downe in bataile.

The title of the psalme. The  
dite of the songe of Asaph.



Dd holde not thy pease:  
wrynke not at ovrre cau-  
se / nether bet thou styll  
(O God).

For so / ovrre enymes wepe wode:  
and they that hate the set vp theyr  
rastely have thei cō- (bystles.  
spired togither ageinste thi people:  
thei are gonyn to take counsel agei-  
nste thy vnknewne sayntes.

Deus quis similis. Psalm 33. fo. 135

Sayinge / haste ye spedely / lere ye  
make them arraye frome the fol-  
ke: so that the name of Israel fro-  
me thense forth be no more in mi-  
de. They are conspired to gither  
with won mynde: & have smit han-  
des to be ageinst the.

Rebentes of Aedom and of y<sup>e</sup> Is-  
maelites: the Moabites and Hagai-  
tes / and the Gabaalites / Ammoni-  
tes / and Amalekites: the Philistia-  
ens with the Tyrions.

Also the Assirions were confed-  
ed with them: to helpe the childre-  
ne of Lot. Selah.

Serve them as thou wons serued:  
ste the Madianites: and lyke Sise-  
ra the capitaine of Jabinis hoste at  
the floude of Kishon.

Which were destroyed in the felde  
of Ender: where y<sup>e</sup> karions laye sti-



Deus quis similis. Psal. 84.

Kynge lyke a dung hill vppon thei  
berve the overmoste of theis the.  
vngodly lyke the kynges of Moab  
and Seeb: and lyke Zebach/ & Zal-  
muna/ which all were tyrante.

Which sayde let vs chalenge vnto  
vs: the cytes of god for owre hereta  
O god/ brynge theis men vnto ge.  
to this poinre: to be lyke a turnyn-  
ge whele and lyke the stuph of he-  
pe caste in to the winde:

And as the fyre runneth in thye  
ke roten wode: as the brenynge fla-  
me eateth in the hylls:

ven so folowe vppon them with  
thy stormes: and make them a ston-  
ned fearfully with thy sodene whir-  
lewinde.

Also shame them castynge them  
into ignomynye: yet o (and it may  
be) they myght seke thy name.

Quam dilecta. Psal. 84. fo. 136.

Let them be confounded and a-  
mased for ever: let them be laden  
with opprobrie that they might pe-  
re. That they mought yet th- (risse.  
us knowe y to be god alone & y thy  
name is full highe ov' all therthe.

The argument into the 84. psal.

In this psalme is described the  
fervent desyer of David to come in  
to the holy congregacion.

The dite of  
the sonnes of Korah committed to  
the chaunter to be playde of a mu-  
sik instrument.



Are goodly and amya-  
ble are thy tabernacles: o  
lorde of hostes?

My soule brenneth & ad-  
fainteth for desier to come into the  
porches of the lorde: my harte and  
my flesshe kried vnto the livynge

S

god.



Quam dilecta. Psal. 84.

When the litle sparowe there founde  
hyr an house: and the swalowe  
a neste to ley in hyr yonge: and  
shal not I come vnto thy altaris (o  
lorde my kynge and my god)?

Happe are they that maye dwell  
in thy house: for thei shal praise y  
for ever. Selah.

Happe are theis men whos stren-  
gthe is set in the: to whom also thy  
pathes are plesunte.

When shal make plentuous foun-  
taines for the goers thowre y  
wailynge valey: and rayne shal fylle  
theyr cesterne.

And men shal goo thicke/flocke  
astyr flocke: of y which every won  
shal apere before god in Zyon.

O lord/Bod of hostes/ heare my  
prayer: lysten vnto me/ god of Ja-  
cob. Selah.

Quam dilecta. Psal. 84. fo. 137.

Beholde god/which arte ouer sh-  
ilde: beholde the face of thy anoynt-  
t ys beter to be won daye in the  
the fore porches of thy temple: then  
here a thousande.

Had lever sit at y thiersholde of  
the house of god: then to dwell lon-  
ge in theis troublous tabernacles.

For the lord god is bothe sonne &  
shylde: the lord shal geve grace &  
e shal not turne that dignite.  
at good ys: frome theis men which  
lyve harmlesse.

O lord of hostes: blessed is y man  
whiche trusteth in the.

This psalme is a prophesy of  
the kyngdome of Christe and a pa-  
rayer for his comynge. The songe of y  
sonnes of Korah.





**D**ou shalt beare good mi-  
de vnto thy lande of Ier-  
de: and shalt turne awa-  
ye the captiuite of Iacob

Hou shalt take awaye thyniqui-  
te of thy people: and shalt kover al  
their synnes. Selah.

Hou shalt take awaye all thy  
wrathe: and shalt pease the fury  
of thy Anger.

Restore vs god our savioure: qu-  
enche thy indignacion ageinst vs.

Wilt thou be angre with vs alwa-  
yes: wylte thou stretch forth thy  
wrathe into the worldes ende?

Hou verely arte even he which  
bringest thy selve ageine to vs: thou  
wylte quyen vs in y<sup>e</sup> shall thy  
people yet reioyse.

Awake forth fore vs (lorde) thy mer-  
cifull goodnes: and geve vs thy sa-  
(vynge helpe.

will heare what it pleaseth god  
the lorde to speke: for it is he that  
shall speke peace vnto his people/  
which are his saintes and they sh-  
all not fall ageine vnto their folys  
uerly he shalbe nyghe w<sup>th</sup> shes  
ith his helpe vnto thois men whi-  
che feare hym: that his brute full  
glory myght inhabite our lande.

ercy and ffaithfulnes shall me-  
te together: rightwisnes and pease  
shall kysse eche wother.

faithfulnes shall springe oute  
of the erthe: and rightwisnes shall  
flowe oute frome theuens.

e/ the lorde shall do full iently: &  
our lande shall yelde forth the hyt  
entrese.

rightwysnes shall go yn prospe-  
rously before hym: and he shall set  
hyr fete swyftly into the waye.



Inclina Domine. Psal. 86.

**T**he argument into the 86. psalme.  
This is a prayer wheryn the say-  
er prayeth that he myght lyve in-  
nocently and false stome his eny-  
mes. The title of this psalme.  
The prayer of David.

**B**ow downe thyn eare  
(O lord) and answer  
me: for I am full poore  
and full of trouble.

Kepe my lyfe for I studie to be good:  
save thou thy servant (my god)  
fore he trusteth in the with owte  
eny doughte.

Have mercy vpon me (lord): for  
I call vnto the dayly.

Make glad the mynde of thy ser-  
vante: for vnto the (O lord) lyst  
I vp my harte.

Merely thou (lord) / thou arte bot-  
he ientle and mercifull: thou beare

Inclina Domine. Psal. 86. fo. 139.

ste a plentuous good wyll to all y  
call vpon the.

God / heare my prayer: and receyve  
my depe desier.

When I am in trouble I call v-  
pon the: for thou were wonte to he-  
monge all the goddes (are me.  
is there not won to be compared vn-  
to the: nether is there eny of them  
that maye do sicke thinges as th-  
ou doiste.

All the naciens which thou hast  
made: shall come and worshipec the  
(O lord God) and shall extoll  
thy name.

How right grete arte thou / which  
also doest marvelous thinges: thou  
arte God alone.

Reche me thy wayes (lord) that  
I maye lyve of thy faith: kny-  
t my harte vnto the / that it maye fea-

S. 4. re t. c.



Inclina Domine. Psal. 86.

I shall magnifye the (O lord my god) with all my harte: I shall spreade thy glorious name for ever.

Thou shalt surely have thy mercifull goodnes bene ever toward me: for thou delivredst my soule even from the nethermost hell.

O god / the proude vngodly made insurrection ageinste me: and the cruell congregation of violent men seke my lyfe / which have no respect vnto the.

But yet thou (lord) / thou art prone vnto mercy: thou arte redy to fauoure and to forgyve / slowe vnto wrath / swymminge in Mercy and faithfulness.

Beholde me and have mercy vpon me: gyve thy strength vnto thy seruante / and preserve y<sup>e</sup> soule of thy handmayden.

Fundamenta. Psal. 87. fo. 140.

O good vnto me openly: that they that hate me myght be ashamed to see that thou (lord) helpest and comfortest me.

¶ This psalme is into the 87. psal.

In this psalme Hierusalem ys magnified: vnto whom it is prophesied many of every naciō to come.

¶ This is the first psalme.

The title of the songe of the sonnes of Korah.

**I**n foundations were layed: vpon the holy hill. The lord loved y<sup>e</sup> les gates of Syon: above all the cytes of Iacob.

Glorious and passynge cleare thynges are spoken of the: O h<sup>y</sup> Lyte of God. Selah.

I shall nowmber vnto them that knowe me: Egypt and Babilon.



**F**undamenta. Psal. 141.

**H**o/there shall come with them al  
so the Dalestines/the Tyrions wi  
th the Mooris of ynde: for he was  
borne there.

**A**lso it shalbe sayde of Zyon: this  
man/and that/was borne in it: and  
that same man/even he y moste hy  
ghest shall leye faste hyr foundaci  
on. The Lorde shall noumbre  
and wyte yn hys people togithir:  
for it is he that there was borne.  
Sela.

**B**othe the syngers and y players:  
with all maner of melody that ple  
aseth me shalbe in the.

**T**he argument into the 141. Psal.

**I**n this Psalme is conteyned a  
grevous complaynte of won beyng  
in extreme afflictions.

**T**he title of this Psalme. The  
songe of the sonnes of Korah and

**D**omine Deus salu. Psal. 141.

**H**eman Ezraite/ committed to the  
chaunt to be sunge of a certain or  
der of syngers in the quere for a fa  
fliction and Desease.



**I**n the Lorde God the aut<sup>r</sup> or  
of mi helthe: I have cri  
ed vnto the be daye / and  
be nyght also before the.

**L**et my prayer come before the: so  
wedowne thyn eare to my krynge

**F**or my soule is cloyed with dese  
ases: & my lyfe is brought vnto my

**I** am reputed as won to grave.  
be caste into y pitt: even as a man  
with oute all strengthe.

**I** was layed to the dede men as won  
on free from the worlde: and lyke  
men slayne slepyng in their graves  
oute of mynde as a caste awaye  
frome thy hande.

**T**hou hast put me into y nether



Domine Deus saluti.

Dyke: even into derke and depe do:  
hy w<sup>th</sup>ot indignacion (ungens.  
laye vpon me: and thou overwel-  
medst me w<sup>th</sup> all thi floudz. Selah  
thou madist men that knewe me  
to flee my company: thou causedst  
me to be eschewed of the. I am clo-  
sed yn and maye not oute go.

My face is wrynkled and dried vp  
w<sup>th</sup> sorowe: I called vpon y day-  
ly. I stretched forth my handes vn-  
to heuyn. Shall thou worke thy my-  
racles w<sup>th</sup> the dede men: or shall  
the buryed men aryse ageyne and  
praise the? Selah.

Shall thy mercy be publessed in  
menis graves: and thy faithfulness  
in ower departynge?

Shall thy miracles be knowne in  
derknesse: and thi rightwisnes in  
the forgetfull lande?

Domine Deus sa. 142 fo. 142

But yet I (O lorde) crye vnto y:  
and in the mornynge my prayer ca-  
me before the.

Herfore (O lorde) puttest thou  
awaye my soule: and turnest thy  
face frome me.

I was tormented in mynde and in  
a maner dede: even frome my yong-  
hth was I pressed downe w<sup>th</sup> thi  
feare: & sithen ev<sup>r</sup> it have cōtinuede  
hy wrath he pearced me thorowe:  
thi feare hath dygged me thorowe  
ynghysse and trouble have clo-  
sed me in dayly lyke waters: & have  
compased me rowndaboute.

Thou madest my frendes & them  
that knewe me to flee farre frome  
me: and thus my acqweyntāce thou  
hyddeest frome me.

¶ This psal. is declared goodly  
in this psal. is declared goodly



Misericordias Domini.

and at the large the newe and olde Testament or conuenante which is smitten by Ihuiste y sonne of David betwene god and his chosen neuer to be broken: and that vnder the fygure of David & of his posterite. For a declaration of y first parte of this psalme. and knowlege of theis two wordes Mercy & Faithfulness/ye shall vnderstande y God of his Mercy and goodnes first promyseth: and for his truthe sake he performeth it/which Faithfull performyng/the prophete calleth Faithfulness. Wherefore theis two wordes/ Mercy and Faithfulness/are commonly ioyned togithr in y psalmes.

The title. The songe of Ethan.



The Mercy of the lorde shall all I prayse in my songe perpetually: & thi Faith

Misericordias Do. Psal. 88. f. 143

fulness shall I declare wyth my mouth into all ages.

Or thus thought I with my selfe/thy Mercy shall be prepared ever to contynue: and thy Faithfulness also to encrease in the very heuens.

I smit handes with my chosen: & swore vnto David my seruante.

shall stablish his posterite wth encrease to stande for ever: I shall set faste his seate regall into all ages. Selah.

Evenly men shall celebrate and publish thy mervelous dedes (O lord): sayntes shall spred thy Faithfulness in the congregation.

Or what man in y clowdes maye be compared to the lorde: or who amonge the goddes maye be likened vnto the Lorde?

God is gretly dreadd in y congregacion.



**M**isericordias Domini.

gacion of his sayntes: and gretly to  
be feared emonge them which are  
aboute hym.

**T**hou art god of hostes who is like  
thee in power: Wh lord all thynges  
aboute thee are faithfulnes.

**T**hou declarest thy power even  
vppon the proude see: and swagest  
hyr hyghe waves.

**T**hou hast smytidowne and alto  
broken Aegypt: with thy stronge  
power thou haste dispersed thyne  
enemes: the iethyne: y rownde worlde with  
all y theryn is: thou hast made the  
the northe & the south thou hast  
made them: Thabor and Hermon  
shall reioyse in thy name.

**T**hou hast an excellynge strenght:  
thou strengthenest thy hande & lif-  
test vp thy ryght hande.

**M**isericordias. **Mat. 89. fo. 144.**

**T**hy rightwisnes and equite thy se-  
ate is set: Mercy and faithfulnes  
go before thy face.

**T**he people (Wh lord) y  
knoweth the voice of the trompet-  
tes: they that are endued with y fa-  
vour of thy presence shall yentre.

**T**hey shall reioyse vppon thy na-  
me dayly: and for thy rightwisnes  
they shall lyfte vp their selues.

**N**or thou arte the glory of theire  
strengthe: and for thy goodwylls  
sake thou shalt extoll owre power  
The lord is owre prince and owre  
shylde: it is owre kynge that make-  
th holy Israel.

**W**hen thou spokest in a vision to t-  
hy sayntes saynge: I have set vp a  
myghty man to be an helper: I ha-  
ve lyft up a chosen man oute of my  
people.

**T.**



Misericordias Psal. 89.

I have founde my servant David:  
with my holy ointment have I a-  
nointed hym.

That my hande shulde be faste w-  
ith hym: and that my armyn shul-  
de strengthen hym.

His aduersaries shal not begilde hi  
a shrewed man shal not vexe hym.

I shall smite togither his aduersa-  
ries before his face: and his haters I  
shall I destroye.

My Mercy and my Faithfulness  
are with hym: and in my name sh-  
all his power be exalted.

I shall throu the see vnder his po-  
wer: and the floudes shal be at his  
commaundement.

He shall call vpon me saynge: my  
father arte thou: my God my sa-  
vyng defence.

For I shall set hym to be my fyrste

Misericordias Psal. 89. fo. 145

begotten chylde: to be above the kyn-  
ges of the erthe.

Into everlastinge shall I laye vp  
my Mercy for hym: & I shal be fa-  
ithfull in promyse vnto hym.

I shall bringe it so to passe that  
his seade shall ever endure: and his  
seate regall shall stāde as long as  
the heavens abyde.

But yf his chylde shal forsa-  
ke my lawe: and lyre not afty: my  
ordinaunces:

If they shal defyle my ceremones  
and will not observe my commaun-

with a rodde then shal I dementes:  
I punyssh the their synnes: and with  
beatynges shall I rewarde their in-

But yet my Mercy shall requite.  
I not take frome hym: netther will  
I deceive hym of my promyse.

I shall not frustrate my bargaine



neither wyll I change that tynge  
which is wds gone forth of my mo-  
de I swore be my holinee: uthe  
in no man of wyse: all I decei-  
ve David.

his seade shall ever continue: his  
seate regall shall abyde before me  
lyke the sonne.

It shall endure as faste to stande  
as the moone: which is in the clow-  
des a sure forshewer of the tyme.

But yet thou hast repel (Selah).  
led: thou hast abhorred and turned  
away thy face in thy grete angre  
frome thy anoynted.

Thou hast had no consyderacion  
of thy convenaunte smyten with  
thy servantes: thou hast cast downe  
hys diademe to the grounde.

Thou hast cast downe his walles  
turned his stronge defences into his  
grete feare

They plucked and tore him as ma-  
ny as passed forby: he was brought  
to this state: that even his owne ne-  
ghbours had hym for a laughynge

Thou mayntainedst the stocke.  
right hande of them that assailed  
hym: all hys enimes thou madest  
ereely even thou bluntedist glad  
the edge of his swerde: and woldst  
not helpe hym in bataile.

Thou madest an ende of his digni-  
te: and his seate regall thou throw-  
est downe into the erthe.

Thou kittest of the dayes of his  
youth: and coveredst hym with  
ignominye. Selah.

How longe (O lord) shalt thou  
thus continually turne the awaye?  
shall thy whot indignacion brenne  
thus styll lyke fyre?

Remember of howe fewe dayes I



**M**isericordias. Psal. 90.

**h**ast thou made all men in vaine:  
or what man is ther which (neer)  
muste not dye: maye ther eny man  
delyvre his life frome the power of  
his grave: Selah.

**H**ere are thois thy Mercyes shew  
wed of olde tyme paste: (O Lord)  
which thou shewest vnto Dauid  
of thy faith.

**R**emembre the rebukes which are  
layed vpon thy seruantes (O Lord):  
I receiued it to my noxone bosome all  
y rebukes of myche people.

**W**ith the which thy enymes reuyl  
pled vs (O Lord): they reuyled  
even thy anoynted: because he tar  
ied so longe.

**P**RAYSED BE THE  
LORD & DAVID  
DAVID. Amen. & Amen.  
The Argumēt into the Gospel

**D**omine refugium. Psal. 90 fo. 147

**I**n this Psalme Moses complai  
neth of this vayne present lyfe: and  
desperth the fauoure of god to pr  
ospere tho thinges which he ha  
th begunne. The title. The  
prayer of Moses / y man of god.



**D**ide thou hast bene a re  
fugy or sanctuary for vs:  
and that at all tymes.

**B**efore the hilles were  
brought forth: and the erthe rown  
dabout was prepared: frome worl  
des vnto worldes / thou arte God.

**T**hou ledest bak man vntyll he be  
olde: and then thou sayest / turne ye  
backe againe O mortall men.

**N**ow a thousande yeares are befo  
re the even as yesterdape: which is  
nowe paste as won of the watches  
of the nyght.

**T**hou makest them to slyde downe

T. 4.



In domine refugium. Psal. 90.

ne all at one lyke a soden grete taine: they are lyke a dreame/ and like a flower a noy are they changed.

Whiche floure shethe in the morninge and receyveth fresshe beute: at evenyng it is kut downe and wy-

erely we are wasted with thyde thy wrath: & with thy fervent indignacion are we thronedowne.

Thou hast layed ower iniquities before thy face: and ower offences hast thou set in the lyght of thy pre-

sence. Ower dayes (thou beinge sense. ge Angre) shall slyde awaye: ower yeares go awaye lyke a thoughte.

The dayes of ower yeares are thre score and tenne: and yf we be sum what stronge they are fower score and the best of them are passed in sinne and hevenc: swiftly we muste flee awaye.

In domine refugium. Psal. 90. fo. 148.

What man knoweth the power of thy wrath: but lyke as men feare thee/ so fele they thy indignacion.

Herfore shewe vs playnly y no umbie of ower dayes: y ower harte myght gete some wysdome.

Turne y lord/ howe longer be pleased/ set thy harte at reste with thy self vs and with thy mercie (uantes cy: and we shal triumphe and reioyse all ower dayes.

Make vs glad for the dayes in the whiche thou hast scourged vs: and for the yeares in the which we suffered afflictions.

Let thy worke shyne vpon thy servants: and thy beutefull magnificence vpon theire childerne.

The glorious maieste of the lord ower God be over vs: and make thou to prospere / what so ever we go



**Q**ui habitat. Psal. 91.

aboute/what so ev<sup>r</sup> we begynne ma  
ke it to succede luckely.

**T**he argument into the 91. psal.  
Here it is declared howe suer y  
man is ad howe fre frome all evils  
whiche committeth h<sup>i</sup> selve with  
a faste faith vnto god.



Who so ever sitteth in y<sup>r</sup> se  
crete helpe of the moste hi  
ghest: ad abydeth faste vn  
der the shadewe of the all  
myghty for all alone sufficient:

we shall saye to the lorde: thou ar  
te my trusty defence and my castel/  
my God/ I shall cleve vnto hym.

For he wyl<sup>l</sup> delivre me frome the  
snare of the hunters: and frome th<sup>e</sup>  
eir dedly pestelence.

He wyl<sup>l</sup> kover the with his feth  
ers/ and thou shalt be suer vnd<sup>r</sup> his  
winges: defended with his faith

**Q**ui habitat. Psal. 91. fo. 149.

full promyse as with buket & shil<sup>l</sup>  
hou shalt not nede to be a f<sup>r</sup>dc.  
frayede of nyght bugges: nether of  
the Armes that flee be daye.

Nether of the poysone pestilence y<sup>r</sup>  
krepit<sup>h</sup> in the derke: nor yet of y<sup>r</sup>  
develysh destroyer in y<sup>r</sup> clear mid<sup>d</sup>  
Here shall fall of thy lef<sup>t</sup> daye.  
re syde a thousande: and of thy rig<sup>h</sup>  
t hande shall there fall ten thou  
sande/ But sicke falles shall not co  
me nyghe the.

For thou only shalt beholde theis  
thinges with plesure: and shalt se  
theis vngodly quytte ageine.

For thou (lorde) thou arte my ho  
pe: thou hast set the moste hyghest  
to be my refuge.

No desease shall come a nyghe y<sup>r</sup>:  
nether eny plage shall hapen vnto  
thy house.



**Qui habitat.** Psal. 91.

For he hath commaunded even his  
angels to be with the: and to kepe  
the diligently in all thy wayes.

His high shall beare the vp with th-  
eir handes: onlesse thou smyte st thi  
fote ageinste eny stone.

Thou shalt walke vpon lyons &  
venoumes edders: & shalt trede vn-  
der thy fote the lyons welpes and

Because he hath trusted (Dragons  
in me/ I shall deliuer hym: I shall  
geve hym the overhade becau'se he  
hath knowledged my name.

He shall call vpon me and I shall  
answere hym: I shall be present wi-  
th hym in tribulation/ I shall de-  
fende hym / and shall endue hym  
with dignite.

I shall fyll hym with longe lyfe:  
& shall gyve hi my sayynge helthe  
I shall

**onil est confiteri.** Psal. 92. fo. 150

In this Psalme is expressed th-  
at in the Sabbath daye is the che-  
fe oportunitie to prayse God.

**Of the Psalme.**

The dyte of the songe whiche  
servethe for the Sabbath daye.

**N**owe is convenient tyme  
to magnifye the lorde: &  
to sprede thy name with  
praise/ (oh thou moste hi-  
gh) so synge erly thy Mercy: (ghest)  
and thy faithfulness in the nyght  
and that vpon ten stryn-geason.  
ged instrumentes: vpon the lute/  
the psaltery/ and vpon the harpe.

For thou hast made me glad with  
thy workes: and I shall triumphe  
vpon the dedis of thy handes.

Howe grete are thy dedis (O lorde):  
mervelous profounde and un-  
serchable are thy counsele and thy  
thoughtes



**Psalm 137.** *onum est confiteri.*

**D**ull man shall not knowe this  
thyng: nether theis shewd fool-  
es shall vnderstande them.

**W**hat is to saye even theis/whiles  
the vngodly shall floure. The lyke y  
flower: and all that are addicte vn  
to wikednes shall begynne to spiede  
themselve to thentente they shulde  
be blowen awaye for ever:

**W**hen arte thou full hyghe: to aby  
de into everlastinge (oh lord.)

**L**o/lo/thy enymes (O lord)/for  
lo/thy enymes peryshe: they are de-  
stroyed who so ever were geven to  
the. But thou shalt lyfte (wykednes.  
vp thy horne lyke an unicorn: I  
shalbe anoynted and soupled to be  
made fresshe and lusty ageine.

**I** shall se my desyer fall vpon my  
awaitlayers: and myn eare shall  
heare that I longed fore of those

**Psalm 138.** *onum est.* fo. 151.

men whiche persued me.

**T**he rightwisman shall floureshe  
lyke the palmetree: and shall exce-  
de in strengthe lyke the Cedres of

**T**hey are planted in the Libany.  
house of the lorde: and shall flour-  
esshe in y fore porches of owre god.  
ye ad even nowre in their olde age:  
shall they yet be frutfull/fresshe &  
full of lyvely sappe.

**T**o declare howe indifferent and  
rightwise is the lorde: my stronge  
defence in whome is there no shie-  
mednes.

**T**he argument into the  
94<sup>th</sup> psalm.

**T**his psalme setteth forth the  
maiesty of God/ of the creacion of  
the worlde/ and thioynge downe  
of the Gentyles moste of all be to  
dreded.





The lord is king/his ma-  
ieste is gloriously dek-  
ed: the lord hath done vpon  
hym selve strengthe/and  
hath gyfte hym selve myghtely.

He hath verely bylded and set fast  
the rounde worlde: so y it shall not  
by seate was prepa- be moved.  
red in season: but thou thy selve ar-  
te of everlastinge.

The flowdes are rysen (O lord)  
the flowdes have tored: the flow-  
des have lyfte vp their streemes.

Above the noyse of the marvelous  
stormy and troubled see: marvelous  
is the lord which hath his resyde.

His wordes are certai- ce above.  
ne and very faithfull: thy house is  
right fayer/ holy/and goodly: the se-  
crete holy place of the lord shall  
stande into full longe tymes.

In this psalme the prophet cal-  
leth vpon the iugement of god agein-  
ste the vngodly/ the oppressours of  
innocentes and poore afflicte: and  
threteneth them to not knowe tho-  
things that here are done.



Deus/god/the revengere  
of synnes: Bid the puny-  
sher of synnes/ byne vpon  
yst vp and shewe vs  
forth thy selve/ o iuge of the erthe:  
acquite theie proude men and geve  
them theire rewarde.

Howe longe shall theie vngodly/  
(oh lord) howe longe shall theie  
vngodly theie prospere and reioyse:  
shall they theie prate and speake  
proudly: shall they theie boaste them-  
selve/ theie men addicte and all ge-  
ve to wickednes.



Deus ultionum. Psal. 94.

They oppresse thy people (O lord) they scourge them whom thou chalengeste of right heretage.

Poore wydewes & strangers they sleve: and ponge fatherlesse chylde ne they put to dethe.

And they thynke that the lord se not theis thynges: nether that the god of Jacob perceiveth them.

Se that ye have understandynge ye fooles emonge the people: and ye sottis wden at the laste wyll ye wepe wyse?

He that made the eare: howe shulde he not heare? and he that fashionned the eye: howe shulde he not see? He that chastyeth all nations and geveth knowledge to the men: shal he not corruke yow?

He lord knoweth even the very thoughtes of men: and that they

Deus ultionum. Psal. 94. fo. 153.

are vayne and naught.

Blessed is the man whom thou (O lord) techest and chastenest: and instructest hym in thy lawe.

That thou myghtst set hym at rest in a troublous ceasone: even then whyles the pitte is yet a dygginge for the vngodly.

For the lord shal not cast awaye his people: nether wyll he forsake them whom he hath taken vp into his heretage.

For yet shall iugement be ioyned with right wysnes: this right wysnes shall all men righte in harte for what man wyll ryse for me (lowe agaynste the vngodly: who wyll stande with me agaynst theis workers of wykednes?

Excepte the lord hadde helpte me: my soule had shortly dwelled in y

W. 2.



place of silence.

ut when I thoughte/ nowre my  
fote is slyden away: then thy Mer-  
cy (oh lord) helde me vppe.

Heis manyfolde and karefull  
thoughtes biete me not with yn so  
fore: but thy consolacions refresh-  
ed ageyne my soule mich more.

or what hast thou to do with y  
seate of theye flaterynge dissem-  
blers: whose man is to sayne iniures


they clustred and were wrapped  
together ageynste the iuste manis  
soule: and they shed devilishly the  
innocentie bloude.

ut the Lorde shalbe a castell for  
me in whiche I maye be safe: and  
my god is my rocke of stone in wh-  
om I maye be defended.

nd he wyl acquyte them their  
wykednes: and whyles they are as

boute to hurte woth with wronge/  
he shall destroye the: the lorde ow-  
re god shall destroye them.

This Psalme is a biddinge to ho-  
nour God earnestly and to magny-  
fy his name.

 Come and let vs triumphe  
let vs make melody to y  
lorde: the defender of ow-  
re helthe.

et vs haste to come into his pre-  
sens with prayse gpynges: let vs  
syng vnto hym with hymnes.

or the lorde is a righte grete god  
and kynge/over all goddis.

h whose hande are the depe secre-  
tes of the erthe: and the heightes  
of the hylles.

he see is hys/for he made it: & all  
contained theryn his handes have  
fashioned.



Venite exultemus. Psal. 95.


Come therefore and let vs worship  
pe: and fall downe vppon ouer kn  
ees before the lord our maker.

For he is our god and we are the  
people of his pasture/ and the flock  
whom he dyveth: (yf we this  
daye geve hede and beleve his wor-  
de that ye harden not your (de)  
hartes as they dyde in the deserte  
of Meribah in the tyme of tempta-  
cion. Then your fathers tem-  
pted and provoked me: and yet they  
se my workes.

Forty yeaeres I chide with y naci-  
on: and I sayd this people errethe  
in their hartes/ they knowe not my  
wayes. Unto whom I swore in  
my Anger: they shall never entret  
to the lande of my reste.

The argument into the. 96. Psal.  
The prophet moveth all creatur

Cantate. y fuisse. Psal. 95. fo. 155.  
res to the prayse of god/ because th-  
at he nowre by Christe raigneth.

ynge ye to y lord a newe  
songe: synge ye to the lord  
as many as dwell vpon y  
erthe.

Synge ye to the lord and praise ye  
his name: preache ye daye be daye  
that savynge helthe whiche he br-  
ut the gentylis also in (ngeth.  
minde of his beutefull glory: and  
amonge all his people declare ye  
his marvels.

For right grete is the lord & wor-  
thy myche prayse: he his to be fear-  
ed before all goddis.

For all the goddis of the people ar  
naught: it is the lord that hath  
made the heavens.

Noble fame and cleannes is befo-  
re him: power and maieste shyne in  
D. 4.



antate. *Psalm 138.*

his holy secrete place.

Oue ye to the Lorde honour well  
worthy his name: brynge ye forth  
gyftes and come into his temple.

Or hyppye ye the lorde in his ryche  
and goodly temple: feare hym ye  
inhabit the erthe.

ell ye the gentyles that the lorde  
is kynge: he shall stablish the  
worlde lest it rele / he shall iuge &  
reason with y people indifferently

eglad ye hevene / and let the er-  
the ioye: let the see take hyr ple-  
sure and what so ever swymmeth

et the felde laugh and theryn.  
what so ever is conteyned in it: now  
we let all the trees of the wode tri-

e and that before the lord umphre.  
de / for he is come: for he is come to  
governe the erthe / to governe the  
worlde with rightwisnes & y peo-

Domin<sup>9</sup> reg. epu. *Psalm 138.* fo. 156.

ple of his faithfulness.

*Psalm 138.*

In this psalme Dauid prophes-  
sieth of the kyndome of Christe.

**T**he lorde is kynge: the er-  
the ioyeth and many isles  
des are glad.

He is closed aboute wi-  
th a derke clowde: but his seate re-  
gall is set in rightwysnes & equite  
Hyer gothe before hym: and bren-  
neth his enymes roundaboute hi.  
His lyghthynges smyte the worl-  
de roundaboute: the erthe sawe the-  
m and trembled fore feare.

His yles melted awaye lyke waxe  
at the presens of the lorde: they mel-  
ted even frome the presens of y lord  
de of all the erthe.

Heuens shewed forth his right-  
wisnes: and all the people sawe his



Dominus reg. c. pul. Psal. 97.

glorious beute.

Let them be shamed who so ever  
worshipe kered Images: which  
also glory in fayned pictures of  
naught/ye goddis all/so that ye fall  
downe and worshipe hym.

yon have harde and is glad: the ci-  
ties of Juda reioyse in thy iugeme-  
nte (O lord).

For thou (lord) arte hygher then  
all men of the earth: and farre exal-  
ted above all goddis.

Ye that love the lord se that ye ha-  
te evell: he kepeth the lyves of hys  
sayntes/ and delivrieth them fro-  
me the handes of the vngodly.

Right is spredde amonge the right  
wise: and gladnes to the uprighte.

Reglead ye rightwysse in the harte.  
lord: and spiede ye his holy memo-  
riall every where.

Cantate 2. second. Psal. 98. fo. 157

The argument into the. 98. psal.

The argument of this Psalme/  
is all won with y mother before/ &  
with the argument of the. 96. psal.

**S**inge ye to the lord a ne-  
we songe for he hath do-  
ne marvelous dedes: he sa-  
ved alonely with his rig-  
ht hande and with his holy arme.

The lord hath declared hys sav-  
ynge helthe: he hath opened and set  
forth his rightwysnes before the  
gentyles.

He remembred his Mercy and his  
Faithfull promyse: to be performed  
upon the house of Israel.

All the costes of the earth have se-  
ne the savynge helthe: which owre  
God hath broughte.

Make ye melodye to the lord all  
the earth: lyst up your voice/ tri-



umphe/and synge ye.

ynge ye to the lord with harpe:  
playe vpon harpe the dyte with  
swete note.

ith clariers and trompetes:ma-  
ke y e melody before the kynge wh-  
ich is the lord.

et y see combleoute hyr melody  
and all ther yn:ye/y rownde worl-  
de also and all that inhabit yt.

et the floudes clappe there han-  
des togyther:and the hylles also be  
glad reioysynge before the lord.

or he is come to governe the ert-  
he:he shall governe the rownde w-  
orlde with rightwisnes and y pro-  
ple with equite.

argument. 2. 93. Psalm.

This Psalm syngeth the good-  
nes and power of God represented  
sumtyme by the Arche geuen in co-

neste of his promyse.



He lord is kynge/ be the  
people never so wrathe:  
he sitteth i his state vp  
pon the Arche betwene y  
Cherubims / althoghe therthe be  
mouede therate.

He lord which dwelleth in Zy-  
on is righte grete:and his power is  
myghy over all people.

et men spiede thy name:for it is  
grete/and to be feared/and holy al-

his kynge excelleth in stren-  
gthe and love of Iugement: thou  
hast set all thinges in due ordie w-  
ith Jacob/so that they maye be no  
we done of equite and righte.

et toll ye therfore the lord oure  
god: & fall y downe before his fo-  
te stole/for he is holy.

oses and Ahaton chese emonge



**I**ubilate the seconde. Psal. 100.

his sacrificers: and Samuel these  
amonge the callers vpon his name  
called vpon y<sup>e</sup> lord: & he graunted the  
frome the shadowe vnder of y<sup>e</sup> clo-  
ude/ he spoke to them: thei marked  
& kepte his commaundements and  
ceremones whiche he gave them.

**I**orde/ thou arte ouer god thou  
grauntedist theis men: and for thei<sup>r</sup>  
sake thou forgauest them/ also for  
theis menniesakes thou tokest v<sup>e</sup>  
geaunce vpon them

**A**ptoll ye the lord oure god and  
fall ye downe before his hyll: for  
holy is the lord oure god.

**A** br argument into the 100. psal.  
**A**n exhortacion vnto the prayse  
of god in the holy congregacion.



Take ye melody vnto the  
lord: all that dwell vpon  
the erthe.

**I**ubilate. seconde. Psal. 100. f. 159

**A**orshype ye the lord gladly: co-  
me into his presens ioyfully.

**A**nowledge ye the lord that he is  
god: he hath made vs/ and not we o-  
ure selues/ we are his people and y<sup>e</sup>  
flocke of his pasture.

**E**ntr ye into his gates with than-  
kes gevyng: and into his fore por-  
ches with prayse synginge/ magni-  
fie hym and prayse his name.

**A**or the lord is right Gentle/ his  
mercy endureth into everlastynges:  
and his faithfulness into all ages.

**A** br argument into the 101. psal.  
**H**ere the Propete promyseth hi  
selve to do the offyce of a Chyristen  
and holy prince/ that is to saye fyr-  
ste to lyve perfectly hym selve/ and  
then to vainquesh the euel men and to  
promote the goode.

**A** br of David.



misericordiam ⁊ iudici. Psalms.



**M**ercy ⁊ Equite shall  
be my song: vnto the  
all I synge (O Lord).  
I shall behare my selve  
wysely lyyng innocently: when  
wilt thou come vnto me: I shall  
walke in my house with a pure ⁊  
harmlesse harte.

No sheredde thyng shall I pur-  
pose: hym y foloweth sherednes  
I hate / and in noryse shall he be  
to me belonginge.

malicio<sup>9</sup> harte shall avoide fro  
me me: and an hurtfull man shall  
I not maynteyne.

A preuy bakbiter of his neghbour  
wyl I destroye: a proude counten-  
aunce with a swellynge harte / hym  
wyl I not suffre.

ut I serche for them that love  
faithfulnes in therthe: that syche

misericordiam ⁊. Psalms. 160.

myght dwell with me / he that ly-  
veth hurtlesse shall serve me.

There shall be no place in my house  
for hym that doith desaitfully: he  
that speketh lyes shall not prospe-  
re with me.

But swiftly shall I destroye these  
ungodly vpon therthe: that I mig-  
ht kutoute of the cyte of the Lorde  
all workers of falsed


¶ This psalme containeth a gre-

vous complaynte of the mysery of  
the holy people: which nowe retur-  
ned from Babylon / going aboute  
to repayre the temple and the cyte  
suffred grete iniures and rebukes  
of the gentyles their borderers / But  
there is annexed consolacion in th-  
at they consydred the perpetuall  
goodnes of god nowe begynnynge

£



Domine exaudi. Psal. 102.

to shyne vpon them thowwe y fa-  
uoure of Auri and Darii. Bede  
Thistore in Ezra & Nehemiah the  
Prophete.  This is a prayer of the poore af-  
flicte beyng in grevous anguysshe:  
and poweryng forth his compla-  
ynte before the lorde.



De heare my praier: &  
suffre my depe desyer to  
come vnto the.

Yde not thy face from  
me in time of my tribulacion: bowe  
downe thy care vnto me in y daie  
whē I call vppon the / spede the to  
graunte me.

For my dayes verely are vanish-  
ed awaye lyke smoke: and my bon-  
es are dried vp like a stourwe  
My harte is smytē thowwe like  
grasse and is wythred awaye: in so-

Domine exaudi. Psal. 102. fo. 161.

myche as I forsoke to take my no-  
wne meate.

I was so dried vp with my sorow  
full and lowde syghes: that my bo-  
nes cleved to my scynne.

I am lyke an oestregge of the wyf-  
dernes: and made lyke an houlet in  
an olde forlatten house.

I lye wakinge and am leste alone:  
lyke the sparowe in the thacke.

My enemies / reviled me all daye:  
and they that chidde me / vsed my  
name opprobriously.

I ate therthe in stede of brede: ad  
lyckyn my teares in stede of drinke.  
And all is for thi indignacion and  
thy wrath: for when I was a sof-  
te thou threst me downe.

My dayes are vayne shed awaye  
lyke a shadewe: and I my selve am  
wythred lyke haye.



Domine exaudi. Psal. 102.

But thou lord sittest styll for ever:  
and thy memoriall endureth into  
every Age.

Thou shalt ryse and have pety on  
Zyon: for it is tyme for the to favo-  
it/for y daye apointed is now come  
for the stones of it please thy ser-  
vantes verely: and thei favoure thy  
foyle.

ven the haithen also shall wor-  
shype the name of the lord: and all  
the kynges of the erthe shall know-  
ledge thy glorious beute.

The lord verely shall bylde Zy-  
on: he shalbe sene in his beutefull  
glory.

And he shall have respecte vnto y  
prayer of the poore forsaken: his  
prayer shall he not despise.

His thynges shalbe writen for y  
worlde to come: and for this cause

Domine exaudi. Psal. 102. fo. 162.

the people which are yet vnmade sh-  
all prayse the lord.

For he shall loke forth of his hy-  
ghe holy place: the Lord/even from  
me heven shall beholde therthe.

To heare the syghes of them that  
are in bondes: and to lose the chyld-  
rene iuged to dethe.

That they myght preache the na-  
me of the lord in Zyon: and his pr-  
ayse in Jerusalem:

When the people and the kyngdo-  
mes: shalbe gathred together to wor-  
shype the lord.

He abated my courage in my iour-  
ney: and hat y kutof my dayes.

saye/my god take me not awaie  
in the middes of my dayes: for thy  
yeares endure thowrte all ages.

In the begynnynge thou layedste  
the foundacion of therthe: and the



Domine exaudi oratio. Psal. 103.

avenes are thy handy worke.

They shall perishe when thou shalt stande fast: and all thynges shall wape olde like a garment/ thou shalt dresse them ageyn lyke a garment and they shalbe changed.

But thou arte even thyne owne selve: & thy yeares shall new be ended. He chyldrene of thy seruantes shall dwell styll: and their posterite shall lyve prosperously and blessedly in thy presens.

The beginning into the 103. psal.

In this psalme the Propheete prayseth the goodnes of god towarde men: which forgiveth their synnes and geveth them plentiously the goodes bothe of bodye and soule. Wherefore he exhorteth bothe men and angels/ and all creatures to prayse God.

The dyte of David.

Benedic. the firste. Psal. 103 f. 163.



Prayse thou the lord O my soule: and all that are withyn me prayse his holy name.

Prayse thou the lord O my soule: and forgete not his benefytes.

Whiche forgiveth the all thy iniquities: and healeth all thy diseases.

He redemeth thy lyfe frome perdition: and heapeth vpon the on every syde his mercy and ientlenes.

He filleth thy soule with goodnes and renueth thy youghthe lyke an eagle.

Of rightwisnes and equite: he restoreth all men that suffre wronge.

He hath made his wayes knowne to Moyses: and his dedes to the chyldren of Israhel.

He lord is prone vnto mercy and bente vnto favour: he is slowe vnto



Benedic ala. the first. Psalms.

Wrathe/and plentious in goodnes.  
We shal not chydewayes: net h'  
Kepe hatred in mynde evere to be a  
venged.

He hath not dealte with vs aft-  
yr owre synnes: net h' rewarded vs  
acordynge to owre iniquites.

But loke howe hyghe heavens are  
over the erthe: even so hyghe hath  
he made his mercy to prevayle ov'  
them that worshipe hym.

And loke howe farre the easte is  
frome the weste: even so farre hath  
he set owre synnes frome vs.

Loke howe the fathers harte ye-  
t net he vpon his chyl drene: even so  
doeth the Lorde pety them that fe-  
are hym.

For he knoweth of what frayle  
metall we are: he remembreth full  
well that we are but duste.

Benedic. the first. Psalms. f. 164.

The dayes of man are lyke gras-  
se: for as a flower of the felde he fl-  
ouresseth for a tyme.

Whom when the winde hath o-  
verblowen/ by and by is it gone: and  
his place where he was/ knoweth  
hym no more.

But the Mercy of the lorde endure-  
the frome worldes vnto worldes o-  
ver them that feare hym: and his ri-  
ghtwysnes stretcheth to their chil-  
ders chyl derne.

Unto those which kepe conuena-  
unte with hym: and holde in myn-  
de his commaundementes to the en-  
te they wolde doo them.

The lorde hath set faste his seate  
regall in theuens: and all thinges  
are subiecte vnto his kyngdome.

Praise the lorde ye which are his  
messagers valeaunt in power wh-



**Benedic** the seconde. Psal. 104.  
ich do his commaundements obain  
ge hym at a worde.

**Prayse** ye the lorde all his hostes:  
ye that are his ministres which do  
his plesure.

**Prayse** ye the lorde all his worke:  
ye/and that in every place of his  
dominion.

**This** Psalme is a prayse wher  
yn the Prophete magnifyeth God  
of the creacion of the worlde/and of  
the mercyfull governaunce therof.

**R**aife thou the lorde my  
soule: oh lorde my god th  
ou arte gretly to be mag  
nified/thou hast ornou  
nde thy selve with fame/ clearnes/  
and glorie.

**Hou** deckest thy selve with lygh  
te as with a garmente: thou stret

**Benedic.** the seconde. Psal. 104. f. 165  
chest oute theuens lyke a cortayne:  
he layeth the bemes of his taber  
nacles above in the waters: he hym  
selve is karyed in the cloudes/ he  
fleith on hys iourney with the wi  
ges of the wynde.

**He** useth the blastes of winde for his  
massagers: and for his ministres he  
hathe the flamynge fyer.

**He** layed the foundaciō of therthe  
faste staid of hys owne selve: so y  
she shall not rele for ever.

**Hou** hast wrapped it in/with the y  
depe sce lyke as with a garmente:  
for even vpon the hylls waters sh  
all stande.

**They** fledde when thou blamedste  
them: and feldowne sodenly at the  
noyse of thy thondrynge.

**He** hylls apered all a losfe: the  
playne felde laye benethe at their



Benedic. second. psal. 104. f. 166

place assigned them.

**T**hou hast limited them their boundes which they overpass not: onlesse they returnynge/overflowe the erthe.

**H**e sendeth the forth the quicke sprynge into ryvers: which run downe betwene the hylls.

**E**ther of drynke the wylde bestes: and wylde asses slake their thirste. **O**ppre theis swete flowdes y fowles of thair have their seates: and synge amonge the bournes.

**H**e watret the hylls even frome his oover parlers: with the plentifulnes of thy workes thou iatisfiest therthe.

**H**e maketh the grasse to sprynge and to growe into feth' for cattall: and the corne also by manis labour & toylunge / wherby he myght get

Benedic. second. psal. 104. f. 166

his sprynge oute of the grounde.

**H**e wynewhich maketh mery manis harte/and oyle which maketh mannys face fresch hely to shyne/ and bred which susteineth tharte of man.

**H**e treis of the lorde are refresshed: even the Cedres of Libani which he planted.

**I**n the which the byrdes nestle: & the Curlew hath their hyr nestle.

**H**e hyghe hylls are a refuge and socoure for the wylde goates: and y stonny rockes for the hares.

**H**e made the mone to shewe the apoynted festes: the sonne knoweth when he shall goo downe.

**T**hou bringest derknysse vpon/to make the nyght: and then they go to theyr relese/ the wylde bestes of the woodes.

**H**e the lyons/toylunge for their prey.



Benedic. 1<sup>st</sup> 2<sup>nd</sup> Psal. 104.

eye: so to aske their meate of god.  
The sonne rysen/they are hyd agei-  
ne: & are laied downe in their dēnes  
But man goth forth to his worke  
and vnto his laboure: vntyll the E-  
veninge.

Howe excellent are thy worke  
O lorde: all thinge wysely hast thou  
made: thyrtie swymmethe in  
thy goodnes.

This see is grete and of mervelous  
large breadthe: ther are thynges kry-  
pynges with oute noumbre/ & thyng-  
ges that have lyfe bothe grete and  
small.

Here sayle shippes/ and ther goo  
theis whales: whiche thou hast ma-  
de theryn to playe.

All thynges wait vpon the: that  
thou shuldest gyve them meate in  
When thou hast geven it tyme.

Benedic. 1<sup>st</sup> 2<sup>nd</sup> Psal. 104. f. 167

them/ then they gather: and when  
thou hast opened thi hande/ then a-  
re they well satisfied with good fo-  
When thou turnest awaye (de-  
thy face / then are they astonned:  
when thou gathrest in their breath/  
then are they dede and returned in  
and ageine when thou (to erthe  
breatheste vpon them/ then are they  
created a newe: and thus renuest  
thou the face of the earth.

The glorious beute of the lorde sta-  
deth for ever: the lorde shall ever re-  
ioyse of his worke.

He beholdeth the earth and it trem-  
bleth: he toucheth the hills and they  
smoke.

I shall synge vnto the lorde whyle  
I lyve: I shall synge vnto my  
God as longe as I shall have my  
beynge.



Confitemini. Psalme. 136.

Thy speche moughte be swete vnto  
hym: I shall reioyse in the lorde.

Let the synners be consumed vpon  
therthe: and the vngodly also: vntyl  
that non be lefte a lyve: oh my sou-  
le prayse thou the lorde.

YE LORD

Here the Prophete exhorteth to

the praise of god in his holy congre-  
gacion at the Arche / the earnest of  
his promyse of y<sup>e</sup> lande of Chanaan



Magnifye ye the lorde and  
call vpon his name: put  
y<sup>e</sup> people in mynde of his  
woundrefull dedes.

Synge vnto hym: and make ye me-  
lody: shewe forth all his meruelo<sup>us</sup>  
workes.

Gloriously spede ye a blode his ho-  
ly name: their hartes mought be

Confite. Psalme. 136. fo. 168

glad that seke the lorde.

Seke ye the lorde diligently / and  
his mighty seate also: seke ye his fa-  
ce alwaye.

Remember his actis which he ha-  
th done: his woundres and iugme<sup>nts</sup>  
tes which ar gonforth of his mou<sup>th</sup>

Oh ye seade of Abraham wh<sup>ich</sup> the-  
ich are his seruantes: oh ye chylde<sup>ren</sup>  
ne of Iacob his chosen.

The lorde he is oure God: which  
obteyneth the rule over all therthe.

Remember the his promyse tho<sup>rough</sup>  
rowte all ages: that his bargayne  
myght stande into thousande Ge-  
neracions.

Whiche he smyt with the Abraham:  
and swore vnto Isaac.

Whiche he put to Iacob for a la-  
we: and to Israhel into a perpetu-  
all conuenaunte.

y.



• Confitemini. the firste. Psal. 105.

When he sayde/ vnto the I gyve  
the lande of Chanaan: the lot and  
porcion of thyn inheritaunce.

Even when they were but a fewe  
sely men: and strangers theryn.

Goinge frome nacion to nacion:  
from their owne realme to a nother

He suffred not eny man to people  
do them wronge: and for their pleasures  
he chastysed even y kynges.

Therefore that ye touche not my  
anointed: neth' hurte ye my prophets

He brought an honger vpon y lande:  
and wasted all their yearly corne.

He sente before them a M A N: euen  
Joseph solde into bondage.

They tormented his fete with fetters:  
and his body was cast into yernes

Untyl his dede came into lyghte:  
the worde of goddis owne mouthe

restored hym tryed with fyre lyke  
goolde.

• Confite. the firste. Psal. 105. f. 169

He kynge sente ad delyvred him:  
and the governor of the people dyd  
lose hym.

He made hym ruler of his house: and  
the disposer of his goodes.

To correcke his nobles at his pleasure:  
and to teach his sage men  
wysdome.

And Israhel astyr this is comen  
into Aegypte: and Jacob he came a  
stranger in the lande of Ham.

And god encreased his people exceedingly:  
and made them stronger then  
their adversaries.

And afterwarde turned y hartes  
of theis men: and made them to hate  
his people: and to worke desaite  
with his servantes.

And then he sente thez Moses his  
servante: and Aaron his chosen.

Theis men shewed his myraikes



on fitemini. *Exodus. 10. 170*  
amonge them: and woundes in the  
lande of Ham.

he keaste vpon them derkenes &  
made derke Aegypte: and they dyd  
not agaynste his wordes.

he turned their waters into blou-  
de: and slew their fysshes.

rogges krepte every where in the-  
ir lande: even in their kynges bed  
chambers.

he dyd but saye the worde / & the-  
re came swarmes of flies: and lyse  
into all their coostes.

in stede of rayne he gave the hay-  
le stones: and lygh tenynge in their  
countrye: and brake downe their tre-  
es in their coostes.

he spoke the worde: and there ca-  
me whotte flies: and devourynge  
wormes withoute nombre.

on fite. *Exodus. 10. 170*

which devoured and bzent up all  
the grasse in their lande: they cpte  
up the frute in their feldees.

he smyt also every first begoten  
that they had: even the first frutes  
of their wedlocke.

But he led forth his chosen endu-  
ed with sylver and goolde: and the-  
re was not won in their tribes th-  
at was syke.

Aegypte reioysed in their fo: the gol-  
ge: for they were a frayde to holde  
them any longer.

he stretched forth a clowde: whi-  
che covered them: and sent them fyr-  
er to lyghten them by nyght.

they asked: and there came quai-  
les: and he fylled them with heve-  
ly foode.

he opened thernys stonney rocke: &  
there flowed oute waters: the fl-



Confitemini. the firste. Psal. 105.

And he ranne downe the wyldernes  
For he remembred his holy promi  
se: and also his servante Abraham.  
And he led forth his people in gre  
te ioye: and his chosen with the grete tri  
And he deliuered them the umphe  
landes of the gentyles: and they cha  
lenged vnto them the labours of y  
folke be ryght heretage.

To the tene they wolde observe  
his ceremonies: and kepe his lawes also  
**SONDE YE THE PRAISE**

The argument into the 106. psal  
The people of god scatred among  
ge diuerse nations of the gentyles  
for their sinnes: exhorteth them selve  
to prayse the goodnes of god layed  
forth allwayes to them that seke  
hym. The title of this psalme.  
**SONDE YE THE PRAISE**  
which hath is beyng of him

Confite. second. Psal. 106. fo. 171

selve and all wother creatures have  
their beyng of hym.



Agnyfy ye the lorde for  
he beareth vs good min  
de: and his Mercy is set  
forth for vs into everla  
stinge.

Who may expresse y noble actes  
of the lorde: who maye declare all  
his prayses?

Blessyd are they that observe e  
quite: and studye to do right at all  
Remembre me (Thy Poet. tymes.  
de) accordynge to thy good will: pro  
mysed to thy people: vyset me with  
thy sayynge helpe whiche thou ha  
ste promysed.

That I mought delygth in behol  
dyng the prosperite of thy chosen:  
that I myght reioyse in the glad  
nes of thy folke: and that I myght



on fitemini. *Exodus. 17. 172*

gloiy with thy people whom thou  
hast claymed to be thy right hereta  
e are synners lyke as ower ge.  
fathers were: we have committed  
wykednes & have done vngodly.

our fathers in Aegypt regarded  
not thy myacles: nether remembred  
they thy manyfolde goodnes: they  
rebelled at the see even at y red see.

and yet he saved them for his na  
mes sake: to magnifye his glorious  
power.

he rebuked roughly the rede see &  
it was vpdried: and he led them th  
orowe the depthe lyke as thorowe  
a deserte.

he presyved thez from the handes  
of thair adversares: & redemed them  
from the power of their enymes.

and the waters overwhelmed th  
eir adversares: so that not won of

on fit. *Exodus. 17. 172*

them was leste a lyve.

They all beleved they his wordes:  
and sunge for the playse vnto hym.

but full sone after forgote they  
his workes: they wolde not abyde  
his plesure.

they were set a fyer with the luste  
in the deserte: and they tēpted god  
in the wyldernes.

and he gave them their askinge:  
but with the it he caste their bodes in  
to a consumption.

they envyede Moses and angrede  
hym in their tentes: and Aaron al  
so the lordis saynte.

herthe opened hit selve and swe  
lled yn Dathan: and soupt up the  
congregation of Abiram.

yet consumed their felawshipe:  
the flame brent up thungodly.

they made a kasse in Horeb: and



**C**onfitemini. *Exodus. 17.*

worshyppe the caste Idole

**A**nd they turned hys beuteouse  
glory into the similitude of an ope  
that eateth grasse.

**T**hey had forgotten god their savi-  
oure: even hym whiche dide so gre-  
te thinges for them in Aegypte.

**T**hey forgote the myracles in the  
lande of Ham: even the terrible ac-  
tes whiche he wroughte in the red

**A**nd he thought to have bai-  
neshed them: had not Moses his cho-  
sen put forth him selve a speker for  
them reconcilynge theis of broken/  
and peasynge his hevy indignaci-  
on unlesse he shulde have destroye  
de them.

**A**fter this they despised that lan-  
de so worthy to be despyred: neth' had  
they eny faith to his promyse.

**T**hey murmurde in their taberna-

**C**onfite. *Exodus. 17. 106. fo. 173*

cles/they gave no hede to the lorde.  
**A**nd he lifed up his hande ageist  
them: to thro them downe in the  
wyldernes.

**T**e to cast downe their posterite e-  
monge the gentyles: and to scater  
them in to the regions.

**T**hey were addicte & maryed vn-  
to Baal peor: and they eyte the ded  
sacrifices.

**T**hey provoked hym to anger wi-  
th their owne invencions: and ven-  
geaunce kreptyn and spiede emon.

**T**hen stept forth the Wine-  
has and avenged goddis quarell: &  
elde backe his vengeaunce.

**T**his facte was allowed hit for a  
rightwysorde thoroute all ages into

**T**hey provoked god everlastynge  
also at y waters of their grudginge  
ageinst sainge: & Moses was puny.

**S**hed for their sakes



on fitemini. the second. p. 174.

For they troubled and vexed his mynde: and he spoke a mysse with his mouth.

Neither wolde they destroye the Gentyles: as the Lorde commaunded them.

They medled and maryed with the y gentyles: and learned their workes

They worshypt their karved Images: which turned thez to confusio

Also they slewe their owne sonnes and daughters: offringe them vp in sacryfices to devils.

They shede thinnocent bloude: even the bloude of their owne sonnes and daughters: whom they slewe & offrede to the Idoles of Chanaan: and therthe was polluted with the bloude.

They were defyled thoroowe their owne workes: and they were vnsh-

onfi. the second. p. 174.

amfased in their owne dedes.

And the wrathe of the lorde was kyndled against his people: and he turned his face frome his heretage

And he betoke them into the handes of the gentiles: and they y hated them were become their rulers.

And their enymes oppressed thez: and subdued them to their power.

Any tymes he delyved them: & yet they rebelled his plesure: & were worne oute with the their owne wikednes.

And he behelde when they were sore layed ageinste: and harde their lamentacion.

He remembred his promyse vnto thez: & of his grete goodnes he turned hym selve from indignacion.

And he brought it to passe: that even they whiche helde them in cap



Confitemini. the thirde. Psal. 107.  
tivite/had pyte vpon them.

Save vs lord our god/ and separate vs from the gentiles: that we myght publeshe thy holy name and prayse the in thy laudable dedes.

The lord of Israel be praysed from me woldees and into woldees: and all people mought saye. A

PRAYSE THE LORD  
IN THE DESERTE

Here the prophete declareth: all adversite to be sent yn and to be taken awaye also/ of God only.



Magnifye ye the lord for he is gracious and of good mynde toward ve: and his goodnes standeth for the for vs for ever.

Let them that are redeemed of the lord: even them whom he hath rescued from so narrow straites/prai-

(se hym.

onfit. Psal. 107. fo. 175.

Whom he hath gathered from y partes of the earth: as from the east and weste / from the north and south.

For when they erre from the waye / in the deserte: and fynde no towne inhabited:

And for hunger and thyrste: their soule famysheth in them:

They crye to the lord in syche a narrow strainte: and he delivrieth them from their distresse.

And leadeth them into the right waye: which bringeth them to y cyte inhabited.

Of this they magnifie the Lord for his goodnes: they publyshe his marvelous dedes amonge men.

As when he satisfieth a thyrsty soule: and repleynyssheth an hungry soule with good sustenance.



on fitemini. Psal. 107. fo. 176

But they that sit in derknes/ and  
in the shadewe of deth: in afflicti-  
on/ and yerne:

Because they rebelled ageinst the  
wordes of god: and casted away  
opprobriously the counsell of the  
moste hygheste:

His hartes he tamethe by affli-  
ction (for they fall and there is not  
won that wyll helpe them):

They krie vnto the Lorde in sicke  
narrowe straintes: and he deli-  
vereth them frome their distresse.

For he ledeth them forth of der-  
kenes: and frome the shadewe of  
deth/ and breketh of their bondes

And then they magnifie the lorde  
for his goodnes: and publeshe his  
mervelous actes emonge the men.

Then he had broke the dores of  
stele: & destroyed y barres of yerne.

on fit. Psal. 107. fo. 176

foolis/ for their synnes: and wy-  
kedneses are scurged:

Their mynde abhorreth almaner  
of meate: they are broughte even to  
dethes doore:

And they krie vnto the lorde in to  
their narrowe strainte: and he deli-  
vereth them frome their distresse:

For he commaundeth with a  
worde/ and healeth them: and deli-  
vereth them frome destruction now  
we beynge at hande.

And then they magnifie the lorde  
for his goodnes: and publeshe his  
mervelous actes emonge men.

They offre vnto hym the sacrifi-  
ce of prayse: & shew forth his wor-  
kes with grete triumphe.

They entre into y see with the ship-  
per: ad labour and strive in the bro-  
de rough waters:



on fite. fo. 177

They also see the workes of the lord: and his woundreful thynges in the depe sees.

For at his commaundement cometh forth the stormy wynde: and lieth up the waves of the see.

And they now rise up into the heavens: and anon they fall downe into the deptes: so that their hartes are cleane gone.

They are throned here and there: they are tossed: they reele lyke dronken men: they are at their wittis ende:

And they crye vnto the Lord in this narrow strainte: and he thowre his helpe deliuereth them oute of their distresse.

For the stormy wynde avoideth: that the see myght be calme and hyr waves myght be still.

Hence are they glad that they are

on fite. fo. 177

at rest: and he leadeth them forth unto their pleasure haven.

And then magnifie they the lord for his goodnes: and publesse his marvelous actes amonge the men.

And they extoll hym in the congregation of the people: they prayse hym in the presens of the elders.

He that turneth the moiste and fructefull soyle into a drie deserte: and carrieth awaye waters frome the thirstye erthe.

And bringeth fructifull soyle into barones: for the offences of the dwellers thereyn:

Bringeth it so to passe: that the drie deserte be turned againe into moyste soyle: and waters boyle forth of the thirstye grounde.

And there then setteth he theis hongry and famished men: they pre



on fitemini. the thirde. psal. 128.

pare them cytes to be inhabited.

They sowe the feldis/they plante the vynyardes:and they make fruite and encrease of corne.

He blesseth them and they are increased exceedingly:their cattall fayl and ageine/they are mynyssh(not ed):and cast downe with barones/de sease/and syknes.

He maketh hyghe princes to be of no reputacion:and he maketh the to erre be wyde and strange places.

But in the meane ceasone he lyfteth up the poore man oute of trouble:and maketh hym and housholde lyke a flocke of shepe.

The rightwise shall feare and be glade:and all men geuen to shewer dnes shall stoppe their mouthes.

Who is wyse:let hym observe and marke theys thynges:and he shall

aratum cor. psal. 108. fo. 178.

perceyve the goodnes of the lorde.

The argument into the 108. psal

In this psalme the prophete declareth howe desierous he was to prayse god bothe with the mouth and instrumente. The title of the psal

The dite of the songe of David

**M**y harte is full sette:bothe to playe and to synge a songe with my tonge.

Come on Psaltery and harpe:for by and by shall I set you in tune.

I shall magnifie the emonge the people(of lordes):and shall prayse the emonge the nacions.

For thy goodnes is so grete that it passeth the heavens:and thy faithfulnes also/that it lyfteth up it selfe vnto the clowdes.

Palte thi selve above the heavens

3.3.



aratum cor meum. Psalms.

(Oh god) and thy glorious beuty  
over all the erthe.

hat thy welbeloved myght be in  
savegarde: preserve me with thy ri-  
ghthande and graunte me.

od hath epressed his mynde fr  
ome his secrete holy place: I shalbe  
glad/and divyde Shcem: and shal  
meate oute the valey of Succoth.

ilead is myne/Menasheh is my-  
ne: Ephraim is my chese stronge  
holde/Jehudah is my kyngdome.

oas shalbe subdued vnto me: as  
a caldren in y which I will washe  
my fete.

dom shalbe vnto me lyke a vyle  
place wheryn I wyll cast awaye  
my shoes: vpon Philistea wyll I  
take my plesure.

ho shal leade me into y stronge  
defensed cyte: who shal leade me  
vnto Aedom?

aratum cor. Psalms fo. 179.

erely even thou god which rep-  
elledste vs: and woldeste not wons  
go forthe with the vs emonge oure ho-  
elpet thou now vs & delivre ste.  
vs from oure enymes: for vayne is  
the helpe of men.

ngod we shall strongly prevay-  
le: for it is he that shall trade dow-  
ne oure enymes.

The fyrste parte of this Psalme  
are cruel bannynge or wiffhinges  
ageinst Doeg ad wother flaterers  
of Shaul which with the their lyes  
stered hym vp ageinste David: In  
the later parte he complaynethe of  
his owne myserable state despyryn-  
ge the helpe of God.

The rule of this Psalme.

The dyte of David committed  
to the chaunter.



Deus laudem. Psal. 109.



**D**D in whom I reioyse  
and glory: holde not thy  
selve frome me.

For the vngodly have  
opened their mouthes ageinste me:  
and krafted deceyvers have comen-  
ed with me: but with a lyinge ton-  
gue they besege me with odious ge-  
communicacion: and bete me downe  
with eute cause.

For that I loved them/they hat-  
ed me ageine: yet I prayd for the.  
They quitte me euel for good: and  
hatrede for loue.

Let some vngodly ruler vpō him:  
and let some cruel aduersary be his  
superior.

So that when he shall come into  
Iugement: he mought go for the li-  
ke a condemned wretch: and his ow-  
ne tale fore his delivetaunce moue

Deus laudem. Psal. 109. fo. 180.

ght condemne hym.

Let his tyme be shorte: and a not-  
her redy to take his office.

Let his chyldrene be yonge and fa-  
therles: and his wyfe a karefull  
wedewe.

Let his chyldrene be wandrynge  
beggars/wretched kravers heuely/  
for their spyng: putoute of their  
poore cotages.

Let the bybynge vsurars katche  
what so ever he hath: and strange  
men despoyle tho thynges which  
he had gotene with grete labour.

Let there be non to pety and to hel-  
pe hym: nether won that wyll fa-  
vour and socour his yonge father-  
les chyldrene.

Let his yssue be kut of: and his  
name be done awaye in won gene-  
racion.



Deus laudem.

Let the vnrighwisnes of his fathers be broughte in mynde before god: & let not the synnes of his mother be forgotten.

But let them be before the lorde ever: and their memoriall be caste o' wte of therthe.

Because he thought not to do mercy: but persecuted and veped y poore afflicted man to sleve hym broken in harte.

Be delyghted in kursynge: let yt therfore fall vppon hym selve: he turned hym frome blessinge let it therfore be farre frome hym.

Let him be wrapped in kursinges as in his clothes: and let them synke into hym lyke water & into hys very bones lyke oyle.

Let kursynge be as his garmente wherwith he be clothed: and as his

Deus laudem. fo. 181.

gyrdle wherwith he be evermore girded: & let this be the rewarde fro yerte. me the lorde vnto theis men whiche are agynste me: and speke hurte vppon my soule.

But thou arte the lorde: oh lorde deale with me for thy names sake for favourable is thy goodnes: deliuer thou me:

For I am scourged and poore: and my harte laboureth and faynteth wth in me.

I vaineyshe awaye like a glydyng shadowe: and am hunted vp frome place to place lyke a locuste.

My knees folde vnder me for lake of meate: my flesshe is gone / my fatnes is loste.

I was a laughyng stocke to as many as se me: they waged their hedges at me.



Deus laudem meam.

Helpe me Lorde/ my god/ kepe me  
for thy mercies sake.

Let them knowledg that this is  
thy hande: and that thou (oh Lorde)  
hast done this thyng.

Let them curse but blesse thou: let  
them ryse ageinste me / but to their  
owne confusion/ but yet let thy ser-  
vante reioyse.

Let my adversares be lasedyn wi-  
th shame: and koverde with the confu-  
sion lyke as with a cloke.

I shall magnifie the Lorde diligen-  
tly with my mouth: I shall prai-  
se hym amonge many.

For he wyll stande at y poore ma-  
nis right hande : to kepe his soule  
frome tyrantes in Authoryte.

The argument in the 110. psal.

This Psalm is a song of Da-  
uid wher yn he syngeth of the kyn-

ipit Dominus. Psal. 110. fo. 182.

gdome of Christe whiche beganne  
in Zyon: and frome thense it is co-  
me forth vnto the endes of the worl-  
de: and it shall holde vntyll bothe  
all the hevenly and erthely creatu-  
res worshippe Christe: and his ene-  
mys be put downe to be his fote sto-  
le.

The title of this Psalm.  
The dyte of David.

**T**he Lorde sayde vnto my  
Lorde: sitte on my right-  
hande vntyll I make thy  
ynenymes thy fote stole

The Lorde shall bring forth the thy  
myghty Impery from Zyon: ex-  
ercyse thou thy power in the myd-  
des of thy ynenymes.

Thy people shall presente thez sel-  
ve vnto the welwyllynge / in synch  
tyme as thou shalt declare thy po-  
wer in the cyte in thy noble and ho-



ipit Dominus. *psalms.*

by cleannes: even thy yongones from  
me theire mothers wombe shalbe  
ther presente as thycke as the fresshe  
mornynge dewe.

He lorde swore and he shall not  
repente hym: thou arte the offerere  
wons for ever to offer thy nowne  
selve/ accordynge as it was figured  
in Melchizedech.

He lorde beyng ever at thy right  
hande: shall smyt downe even y  
kynges in tyme of his wrathe.

He shall execute Jugement vpon  
the gentyles: and fyll all places w  
ithe their ded karions/ it is he that  
shall smyt downe the hed that rai  
gnethe so wyde.

But of the troublous water muste  
he fist drynke by the waye: ther  
fore/ then after shall he extoll and  
lyft up his hed.

Ofitebor. *psalms. fo. 183.*

*Comment into the 183. psal.*

This psalme is a prayse in the  
whiche the powre / wysdome/ and  
goodnes of god are magnified.

The title of this psalme. *AD  
DE THE*



I shall suerly magnifye y  
lorde with all my harte: in  
the counsel of the right wi  
se and in the congregacion

Precedynge grete are the workes  
of the lorde: which. serched disigen  
tly and well thought vpon/ a man  
shall fynde in them what so ever he  
shall desyer.

What so ever he dothe it is solem  
pne and full of maiesste: and his ri  
ghtwisnes abyderth for ever.

He hath brought it to passe that  
there shalbe a memoriale of his mi  
racles: the lorde he is ientle/ gracio?



on fitebor. *Psalm. 134.*

and redy to have mercy.

He hath given a poye to his worshippers: he hath remembered his promyse into many worldes.

He declareth to his people / with howe grete power his workes were done: even when he gave them y<sup>e</sup> heretage of the gentyles.

That so ever he hath done by his power / they are faithfulness & equite: what so ever he commaundeth it is faithfull.

They are made faste to abyde into every age: for they are done of true faithfulness and right iugement.

He hath sente redempcion to his people: he hath commaunded that his conuenaunte shulde be kepte holy into every worlde / holy and to be feared is his name.

The beginnynge of wysdome is y<sup>e</sup>

Beatus vir qui ti. *Psalm. 134.*

feare of the lorde: they savor rightly that geve diligence to do hye commaundementes / the praise of theis men continueth everlastinge.

*Argument into the 134. psalm.*

In this Psalm the Prophet declareth the perpetuall felicity of them whiche feare / worshipec & followe god in doyng mercy.

*Psalm. 134.*  
**DE YE COME PRIDE.**

**B**lessyd is that man that worshipeth the lorde: and in his commaundementes is earnestly occupied.

His yssue shalbe of grete power in the erthe: the generacion of the rightwise shall prospere

Plentuousnes and riches are in his house: and his rightwisnes standeth for ever.

A.A.



Beatus vir qui ti. *Psalm.*

**T**o the Desierers of righte he ma-  
keth lyghte to sprynge in derkenes:  
for it is he y<sup>e</sup> is gracious/bente vnto  
to mercy/ and rightwysse.

**A** good man shall deale favoura-  
bly and frely: he wyll dispose his  
goodes with Iugement.

**E**or he shall not slyde to fall for-  
ever: a rightwysman shall be in per-  
petuall remembraunce.

**W**hen he shall heare affliction to  
be at hande he shall nothyng fea-  
re: for his harte is confirmed/that is  
to saye stayed in the lorde.

**H**is harte is vnder set/he shall not  
feare: vntyll he se his desier fall  
vpon his cnymes.

**H**e distributeth and geueth forth  
to the poore nedys: his rightwysnes  
aby deth for ever his powre shall be  
exalted with dignite.

Maudate pueri. *Psalm.* fo. 185

**A**thys shall the vngodly se / and  
have indignacion: he shall grenne  
with his tethe/and shall consume  
hym selve / for the vngodly verely  
shalbe disapoynted of his desyer.

*The Argument into psalm.*

**H**ere the Prophet exhorteth to  
the prayse of god for that he behol-  
deth/he governeth/and at his ple-  
sure changeth all thinges lyf tyng  
vp alwayes the humble men ad re-  
storinge the karefull wretches.

*Psalm.*  
**BE THE**  
**LDRE.**

**B**RAZSE ye servants  
of the Lorde God: pray-  
se ye the name of the Lor-  
de God.

**L**ette the name off the Lorde be  
A. 2.



**A**udate pueri. Psalm.

spiede in this tyme: and into all wo-  
rldes to come.

**F**rome the sonne risinge vnto the  
downe fallynge: the name of y<sup>e</sup> lo-  
de be praysed.

**H**ighe is the lorde above all nacio-  
nes: his beute full glory is above he-  
uē. Ho maye be compared to vens.  
the lorde oure god: euen he that ru-  
leth on hygh?

**M**eane hym which so humbleth  
him selve: that he wolde se all thyn-  
ges bothe in heven and erthe.

**H**ich lyf: eth vp the poore frome  
the duste: and exalteth y<sup>e</sup> nedy fro  
me the dounge.

**S**o set hym withe the best: eue wi-  
th the chefe of his people.

**H**ich so restoreth the barene th-  
at she hath an housfull: and make  
the hye a glad mother of many ch-

ne pite. Psalm. 114. fo. 186

plene. **THE PRIMER YE**

**PRIDE.**

**THE PRIMER INTO THE 114. PSALM**

**I**n this psalme the prophet de-  
clareth howe ioyfully Israell was  
brought oute of Aegypte: and tou-  
cheth bresely certain of y<sup>e</sup> chefe mi-  
racles which the lorde dyd for the.



**W**hen Israell came oute of  
Aegypte: the house of Ja-  
cob frome the people of a  
straunge tonge:

**J**uda was goddis holypeople: and  
Israell was the folke over whom  
he wolde haue rule.

**H**e see sawe the hoste of god come  
and she gave backe: Jordane fled  
and gave place.

**H**e mountaine scipped lyke we-  
thers: and the hilles lyke the lam-  
mes of the flocke.

**A. A. 3.**



ne vitu.

That aelde the thou see thus to  
flee: and thou Jordane why go  
ste thou backe?

That meane ye mountains thus  
to sprynge lyke wethers: ad ye hills  
to playe lyke lammes?

At the presens of the lorde the er  
the muste nedis tremble and feare:  
ye and that at the presens of the  
god of Jacob.

Or he bryngeth the harde rocke  
into a ponde of water: even the ve  
ry stonne into plentuous sprynges

**C**onfirmation into the

In this Psalme David prayeth  
god for the glory of his name to do  
good vnto his people that it mou  
ght be openly knowe: hym only to  
be God / and all Images to be but  
Idoles.

Domine. Psal. 115. f. 187



Not to vs lorde / not to vs  
but vnto thy name geve  
the glory and prayse: for  
thy mercy / and for thy tr  
owthes sake.

Herfore shulde the gentyles sa  
ye: where is nowre their god?

For hen oure god is in the heuens;  
he dothe what so ever lyketh hym.

Their Images are but Goolde  
and sylver: even the worke of ma  
nis hande.

They have mouthes and yet spe  
ke they not: eyes and se not / eares &  
heare not / nose and smell not.

They have handes and nothyng  
fele they: fete and goo not / with th  
eire throte make they no noyse.

Into theis Idoles are they lyke  
that make them: and as many as  
truste vnto them.

A. A. 4.



ut Israel truste thou in y<sup>e</sup> lord:  
de: for he helpeth them and is their  
shylde.

e of the house of Aharon/se that  
ye truste in the lord: for he is their  
helpe and their shylde.

e worshipers of the Lord/se that  
ye truste in the lord: for he is to th<sup>e</sup>  
em helpe and defender.

he lord wyll have vs in mynde/  
it is he that wyll do good: he wyll  
do good to the house of Israel and  
to the house of Aharon.

he wyll be beneficiall to the wor-  
shipers of the lord: as well to the  
lytell as to the grete.

he lord mought encrese his go-  
od mynde towarde yow: towarde  
yow and towarde yowre chylde-  
re are they to whom the lord ne-  
doth good: which hath made heven

and the erthe.

he hevens/ the very hevens are  
the lordie: but ther the hath he geve  
to the chylde of men.

he dede in no maner of wyse sh<sup>al</sup>  
all prayse the lord: nether they th<sup>at</sup>  
at go downe to the place of silence.

ut we shall magnific and pray-  
se the lord: frome this tyme into e-  
verlastinge. **PRAYSE**

**THE LORD.**

**Transunto the 116. Psal.**

This Psalme is a thankfull son-  
ge for the helpe of the lord wherby  
David escaped when he was now  
compased yn of Shaulis hoste.

**L**ove the lord for he hath  
harde me: he hath harde the  
depe despers of my harte.

he bowed downe his eares  
unto me: wherfore whylis I lyve



shall I call vpon hym.

He sorowfull snares of deth helde me straighte: straight anguysshes hampride me yn anguysshe and affliction founde me.

But yet the name of the Lorde I called vpon: I beseeche the lorde deliuer my soule.

The lorde owre rightwysse god/ is prone vnto favoure: he is redy and bente vnto mercy.

The lorde kepeth the poore simpletons: I was full poore and full of care and he saved me.

Turne the my soule vnto thi rest: for the lorde hath rewarded the.

Or thou hast deliuered my soule frome deth: myn eyes from teares and my fete frome slydinge.

shall continue and dwell before y lorde: emonge y luyng men.

I beleved / and therfore muste I nedis speke: but I was sore scurged so y I thought and sayd therfore with my selve/ when I fled so hastily: every man is a lyer.

What shall I geve ageine to the lorde: for all the benefytis whiche he hath geuen me.

shall take the cuppe in the thankfull feste for the helpe brought me: and I shall call vpon the helpe of the lorde.

Owe shall I performe my vowes vnto the lorde: in the presens off all his people.

precious is the deth of his sayntes: in the eyes of the lorde.

O verely lorde/ for I am thy servaunte: I am thy swante/ and the sonne of thy hande mayde/ even thou hast losed my bondes.



**L**audate Dominū oēs.

**U**nto the shall I make the sacrifice of praise: and the name of the lord shall I call vpon.

**N**ow shall I performe my vowes: be fore all his people.

**I**n y<sup>e</sup> fore porches of the house of the lord: in the myddes of thy Jerusalem.

**THE**

**T**he argument into the 117. psal.  
**I**n this Psal. the Prophete prophesyeth y<sup>e</sup> gospel to be preached to the gentyles.

**P**raise ye y<sup>e</sup> lord: all gentyles: magnifye hym all nacions.

**F**or his mercy is spredde over vs: and the faithfulness of the lord standeth for ever.

**T**he argument into the 118. psal.  
**T**his Psalm is a prayse in wh<sup>ch</sup>

**onfi.** Psal. 118 f. 190.

**I**ch David deliuered nowe from all his afflictions: and promoted to be kynge of all Israel: openly in the tabernacle of god gave hym thankes: and also laied forth the persone of Christe in hym selve.



**M**agnifye ye the lord for he is gracious: & his mercy endureth for ever.

**L**et Israel nowe magnifye hym: for his mercy endureth for ever.

**L**et the house of Aaron magnifye hym: for his mercy endureth for ever.  
**L**et as many as feare y<sup>e</sup> lord magnifye hym: for his mercy endureth for ever.

**W**hen I was in a grevous strait: I called vpon the lord / and he graunted to set me at large.

**T**he lord standeth on my syde: I



Confitemini.

shall not feare what so ever man  
maye do vnto me.

The Lorde standeth on my syde  
with my helpe: and I shall see my  
desper vpon them that hate me.

It is beter for won to comitte him  
selve to the tuicion and defence of  
the lorde: then to manie defence.

It is beter to put owre confidence  
in the lorde: then in men be they ne-  
uer so grete.

When all the gentyles beseged me  
on every syde: well sayd I / in the  
name of the Lorde for I shall kut

they compassed me them awaye:  
yn/ye they beset me yn rownde ab-  
oute: well sayde I in the name of y  
lorde/for I shall kut them awaye.

They swarmed aboute me like be-  
es: ad invaded me as fearfully as fyre  
y drye thornes/ but they were sone

Confit. Psal. 124. f. 191.

quenched: for I sayd/well/in the na-  
me of y lorde I shall kut the awaye  
I was caste with grete violence  
redy to have fallen: but the lorde  
sustayned and helpt me.

The lorde is my strengthe and y  
very same whom I prayse: it is he  
that is my savinge helthe

The voyce of triumphe/and of me  
ioyefully publess hynges their savin-  
ge helpe nowe brought vnto them/  
is in the tabernacles of the right wi-  
se: for the righthande of the lorde  
hath brought it so myghtely to pas

The righthande of the lorde is se-  
excellant hyghe: the ryght hande of  
the lorde hath brought it so migh-

shall not dye but tely to passe.  
lyve: & shall publess he y workz of y  
e chastised me with grevo<sup>r</sup> lorde  
A earnest chastemete: but yet he be-



Confitemi. *For ever. Psal. 118.*

toke me not to dethe.

Open ye vnto me the gates of the company of rightwismen: and I shall entre yn at them / and magnifie the lorde.

This is the gate of the lorde: the rightwysse shall entre yn therate.

I shall magnifie the for thou hast graunted me: and haste brought me a sayynge helpe.

The stonne whiche the bylders of probiously casted awaye: is made an hed korned stonne.

Of the lorde this is done: and thys same thyng is a myracle in oure mynde.

This is that same daye which y<sup>e</sup> lorde hath made: let vs be glad and reioyse theryn.

I beseeche the (lorde) nowre helpe vs: I beseeche the (lorde) make vs nowre

Conf. *For ever. Psal. 118. 192.*

All happen it to that man whiche is comen in the name of the lorde: we shall praye for your welthe to happen vnto youe frome the house of the lorde.

The lorde is stronge / and he wyll make lyghte to shyne vpon vs: take your sacrifices to be offred / even to the altaris endes with cordes.

It is thou that arte my god / and I shall magnifye the: thou arte my god and I shall exalte the.

Magnifie ye the lorde for he is gracious: and his mercy endureth for ever.

*Comment vnto the. 119. psal.*

This Psalm. declarthe in howe grete pryce and reverence / the sayntes or holy men have the lawes of god: howe earnestly they are occupied in them / howe they sorowe to se

B. B.



*Beati immaculati.* Psal. 191.

them broken and sayde ageinste of  
the vngodly: howe they praye to be  
taughte them of God/and to be acc-  
oynted and acostomed with the them/  
and (to be shorte) howe they desyer  
tho is men to be destroyed (what so  
ever they be) which breke and saye  
ageinste them.

*The first Chapter. Aleph.*



Blessid are thei whi-  
che live pure and in-  
nocently: even them  
I meane which ly-  
ve after the lawe of  
the lord.

Blessid are thei which observe his  
testimones: & serche them with all  
theyr harte.

or they shall do no wikednes: y  
thus trede his wayes.

hou hast commaunded: that thy

*Beati immaculati.* Psal. 193.

commaundementes shulde be kepte  
with the earnest diligence.

olde god that my lyfe were so  
instructe: that I myght observe thi  
ordinaunces.

hen shulde I not be disapointed:  
when I shall have all thy commā-  
dementes before myn eyes.

I shall magnifye the with a pure  
harte: when I shall learne thy rig-  
htwise iugementes.

I shall observe thy ordinaunces:  
forsake me not at eny tyme.

*The second Chapter. Beth.*

Howe shulde the yonge man amē-  
de hys lyvynge: he shall well amen-  
de it in observynge thy plesures.

With all my harte have I soug-  
ht the: suffice me not to swarve fro  
me thy commaundementes.

my harte have I hyd thy wor-

B. B. 2.



**Beati immaculati.** *Psalm. 194.*

des: to the tēte I wolde not offēde the.

**I** orde thou arte praysē worthy: teche me thy ordinaunces.

**W**ith my lippes shall I shew forth: all the plesures of thy mouth.

**I** shall reioyse of the waye which thy testimones teache: as vpon all maner of ryches.

**I** ppon thy commaundement shall I set all my mynde: & shall set thy pathes before my eyes.

**I**n thy ordinaunces shall I delyghte: and I shall not forget thy wordes.

**W**herbynde Dictionary. **B**imel. **E**xarde thy seruante / yf I maye lyue: and observe thy plesures.

**I**nkever my eyes: that I maye profitly se the marvelous thynges in thy lawe.

**Beati immaculati.** *Psalm. 194.*

**I** am but a staunger in the erthe: yet hyde not thy commaundement fro me.

**M**y soule is broken with despayre: to knowe at all tymes thy plesures.

**T**hou shalt sharply rebuke thū godly: kursed are they that erre from thy commaundement is.

**T**ake awaye from me opprobry and ignominie: for I shall observe thy testimones.

**E**ven the chiefe rulers sit and speake ageinste me: but yet thy servant is occupied ever in thy ordinaunces.

**A**lso thy testimones are my delyght: and my counsellers.

**W**herbynde Dictionary. **D**alet. **M**y soule cleved to the: restore me accordyng to thy promyses.

**M**y lyfe I have shewed vnto the: and thou hast graunted me / teche

**B.B.3.**



Beati immaculati. Psal. 119.

me thy ordinaunces.

Make me to vnderstande the wayes of thy commaundementis: and then shall I thynke vpon thy mercies.

My soule was melted away with the sorowfull thoughtes: make me steepe againe accordyng to thy promyses.

Turne thou away from me the despayghtfull waye: and make thy lawe plesaunte vnto me.

The true waye have I chosen: and thy pleasures have I set before my eyes.

I cleved to thy testimones oh lord: let me not be shamed.

I shall rúne in the waye of thy commaundementes: for thou shalt ease my harte.

The fyfte Decionary. Be.

Beati immaculati. Psal. 119. f. 195.

Teache me (lorde) the waye of thy ordinaunces: and I shall marke it for ever.

Geve me vnderstandynge and I shall kepe thy lawe: I shall kepe it with all my harte.

Rede me by the pathe of thy preceptes: for in it is my plesure.

Bende my harte into thy testimones: and not in to luche.

Turne away my eyes lest they beholde vayne thynges: in thy waye guyken me.

Make faste thy promyses to thy servante: which is addicte vnto thy worshippe.

Turne away my shame which I feared: for thy Iugementis are favourable.

Oh I desperd thy commaundementes: restore me for thy ryghtwysnes.

BB. 4.



Beati immaculati. Psal. 119.

**T**he sypte Decenary. Dan.

**H**e present with me (O lord) with thy mercy: come to me with thy helpe accordynge to thy promyses: That I myght have to answer my revylers: for I steke to thy promyses.

**S**uffre not at eny tyme y word of trouthe to be take from my mouth: for I have respecte vnto thy ordinaunces.

**A**nd I shall observe thy lawre studiously: ever worlde without ende I shall go in to be at large restrained with nothinge: for I have soughte thy commaundements.

**I** shall preche thy testimonee before kynges: I shall not be confounded shall delyght in thy preceptis: whiche I have loved.

**I** shall lyft up my handes to do

Beati immaculati. Psal. 119. f. 196.

thy preceptes which I have loved: and shall thinke besely vpon thy ordinaunces.

**T**he xvjte Decenary. Zain.

**R**emembre thy promyse to thy servante: into the which thou hast caused me to truste.

**T**hy promyse is my counforte in my affliction: for it is it y restoreth me. Heis proude vngodly have scorned me sore: but yet I swarved not frome thy lawre.

**I** remembred thy Jugementes which thou hast done even frome y beginninge (O lord): and I was well comforted.

**I**t kyndled my harte and freted me sore: to se theis proude vngodly thus to forsake thy lawre.

**T**hy ordinaunces were my songes: whyles I here waye sayed a stranger.  
(Gec.)



**B**eati immaculati. Psal. 119.

**I**n the nyght shall I thinke vpon  
thy name o lord: & I shall observe  
thy lawe.

**T**his grace hast thou geuen me: y  
I myght observe thy commaunde-  
mentes.

**T**he nyght Dictionary. Beth.

**T**hou arte my lotte o lord: I am  
full purposed to observe thy coman-  
dementes.

**L**onge for thy presens with all  
my harte: have mercy vpon me ac-  
cordinge to thy promyses.

**I** called to mynde my wayes: and  
I turned my fete vnto thy testimo-  
ny. Hastened my selve and differ-  
red not: to the intent I wolde obser-  
ue thy preceptes.

**T**he vngodly congregacion hynde-  
red me sore: but yet did I not forge-  
te thy lawe.

**B**eati immaculati. Psal. 119. f. 197.

**A**t myd night shall I cryse vp to  
praise the: for thy rightwysse Ju-  
gementes.

**I** associate my selve with all that  
worshipe the: and with them y ob-  
serve thy commaundementes.

**T**he nyght Dictionary. Teth.

**T**hou hast dealt favourably wi-  
th thy seruante o lord: accordynge  
to thy promyse.

**E**arne me rightly to savore and  
to knowe: for I beleve thy comma-  
undementes.

**B**efore I was tamed with afflic-  
tion I erred: but now I marke thi  
sayinges.

**T**hou arte good and gracious: in-  
structe me in thy ordinaunces

**T**heis proude vngodly framed to-  
gether their paynted lyes aginst  
me: but I shall observe thy comma-



Beati immaculati. *Psalm.*

undementes with all my harte.

Their grosse hartes are congeled  
lyke talowe; but I shall deligh in  
thy lawe:

I was happe y thou tamedste me  
with affliction: that I myght yet  
so be instructe in thy ordinaunces.

Beter is the lawe of thy mouth  
to me: then thousandes of goolde  
and sylver.

*The tenth Metonym. 3od.*

Thy handes have fashioned and  
ordined me: geve me vnderstandyn-  
ge to learne thy commaundemen-  
tes

They that feare the shall be gl-  
tes ad: to se me so to cleve to thy promi-

Nowe knowe I lord that  
thy iugementes are right good: ad  
y thou hast scourged me of a good  
entente.

But I beseeche the let thy mercy be

Beati immaculati. *Psalm. f. 198*

my counforte: accordynge to those  
wordes which thou promysedste to  
thy servante.

Let me be in thy favoure ad I shall  
all live: for thy lawe is my delyght

Let theis proude vngodly be con-  
founded: for they go aboute to dest-  
roye the faultles: but yet shall I in y  
meane tyme set all my mynde vpon  
thy commaundementes.

Let them that worshipe the and  
knowe thy testymones: turne vnto

y harte shall be perfite in  
thy ordinaunces: wherefore I shall  
not be shamed.

*The tenth Metonym. Cap. 3.*

y soule faynted longinge after  
thy sayynge helpe: but yet I lystup  
my eyes vnto thy promyses.

y eyes dashed with te lokinge vp  
after thy promyses: I sayd when



Beati immaculati. Psalm.

wilt thou counforte me?

I was dyed a waye lyke a bledde  
hanged in the smoke: but yet forge  
te I not thy ordynaunces.

Howe longe shall thy seruante suf  
fer theis thynges: when wilt thou  
at laste gyve sentence agynste my  
persuers?

He is proude vngodly dygged pi  
tfaller for me: which have no resp  
ecte vnto thy lawe.

Altho thy preceptes are faithfull &  
true: thei persecute me vnworthely/  
helpe thou me.

Hei had almoste made an ende of  
me in therthe: but yet in no maner  
of wyse forsoke I thy commaun  
dementes.

Restore me for thy mercyes sake: &  
then shall I kepe the testimones of  
thy mouth.

Beati immaculati. Psalm. f. 199

**T**he masse & canon. Lamed.  
Th lordethy worde standethe for  
ever: in the hevenes.

Frome generacion to generacion  
continueth thy trowthe: thou hast  
set therthe and it standeth styll.

The tyme contynueth styll accor  
dyng to thi ordenaunce: for all thy  
ynges are at thy commaundemete.

Except thy lawe had bene my de  
light: I had pysshed in my afflictio  
I shall never therfore forget thy  
commaundementes: for by thez th  
ou hast refresshed me.

I am thynesse: save thou me: for I ser  
ched thy commaundementes.

The vngodly waite to destroye  
me: but I in the meane tyme shall  
endeuer me to vnderstande thy tes  
timones.

I perceyve that every thyng com



**B**eati immaculati. *Psalm 119.*

prehensible hath an ende: But thy  
commaundementes are incomprehen  
sible.

**T**he thirtieth *Metonymy.* Mem  
Oh how exceedingly have I lov  
ed thy lawe: continually do I thin  
ke t. i. r. o. f.

Thou haste made me wyser then  
my enymes: thorough thy precepts;  
fore they are ever in my mynde.

I excelled all my teachers in rig  
ht vnderstandinge: fore I am ever  
spekyng of thy testimones.

I passed even the seniores in true  
vnderstandynge: for I observe and  
marke thy commaundementes.

I forgoe every evel path I refrai  
ned my fete: to thentente I wolde  
observe thy speches.

I have not swarved frome thy ple  
asures: for thou shalt instructe me.

**B**eati immaculati. *Psalm 119. f. 200*

Oh howe swete are thy speches in  
my taste: they are sweter then eny  
honey in my mouth.

I fetch my vnderstanding at thy  
commaundementes: wherefore I ha  
te every desaitfully path.

**T**he fortieth *Metonymy.* Nun  
Thy wordes are a lanterne to my  
fete: and lyght vnto my fote path.  
I have sworne and shall perfor  
me it: to kepe thy iuste pleasures.

I am sore feabled with affliction:  
Forde restore me accordynge to thy  
promyses.

Forde I beseeche the let the well  
wyllynge sacrifices of my mouth  
be accepted: and teach thou me thy  
pleasures.

I my selve bringe my lyfe ever in  
to perell: but yet thy lawe do I not  
forgete.

**LL**



**B**eati immaculati. *Psalm 139.*

**H**e is proude & godly have set snares for me: but yet I swarved not from thy commaundementes.

**I** have chalenged thy testimones for my perpetuall heretage: for they are my hartis ioye.

**I** have bowed downe my harte to do thy ordenaunces: yea and that for ever with oute ende.

*The firste & secondary. Same.*

**H**e frantike hardnecked do I hate: and thy lawre have I loved.

**T**hou arte my luckynge place and my shylde: I waite for thy promys.

**A**voide from me ye hurtfull synners: and I shall observe the preceptes of my god.

**S**trengeth me accordinge to thy promyses that I maye lyve: let me not be shamed disapoynted of my taye thou me: and I shall hope

**B**eati immaculati. *Psalm 139.*

saved: and I shall delyght besely in thy ordenaunces.

**T**hou shalt trede downe all that are frome thy ordinaunces: for all theis kرافty menis study is to deceyve.

**L**ike rouse thou runne with lies: & thou shalt awaye all those proude vngodly of the earth: wherefore I loved thy lawre.

**M**y flesshe troubled thy testimones for feare of thee: & I was afraid of thy iugement. *Psalm 139.*

**A**ll my mynde was to do equitye & rightwysnes: leave me not to my vnjuste.

**D**elyght thy selfe with veyers good thinge: lest theis vngodly make me sorrowfull with their iniures.

**M**y eyes dasyed lokinge vp for thy sayynge helpe: and waitynge for the promyses of thy rightwysnes.

**D**eale with thy selfe mercifully: & instructe me with thy ordenaunces.

*Psalm 139.*



Beati immaculati. Psal. 119.

**I** am thy servante: make me to vnderstande ad to knowe thy testimo-  
It is tyme (oh lord) to do iur- nes-  
gement: for thei have scatred a bro-  
de thy lawe.

**A**nd therefore I loved thy precept-  
ce: above goolde and precious ston-  
And for this I knowledge all es.  
thy commaundmentes to be right-  
wise: and I hate every false pathe.

**The seventene Dictionary. De.**

**M**irvelous are thy testimonies: w-  
herfore my soule observeth them.

**N**o come but to the dore of thy sc-  
ripture lyghtheneth: and geveth vnder-  
standynge to the vnserued.

**I** drewe yn my breathe fayntly: for  
y I laboured so sore to ataine vnto  
thy preceptes.

**B**ehold me and have mercy vpon  
me/accordynge to thy iugementes:

Beati immaculati. Psal. 119. 202.  
wherwith thou governeest the love-  
res of thy name.

**R**ule my stepes aftyr thy plesures;  
and suffre no iniquite to have do-  
minion ower me.

**R**edeme me frome thiliures of me;  
and I shall kepe thy commaunde-  
mentes.

**M**ake thy countenance to shyne  
vpon thi servante: and instructe me  
in thy ordenaunces.

**S**tremes of water gussched oute of  
my eyes: because I se men not obse-  
rvynge thy lawe.

**The eightenth Dictionary. Radic.**

**R**ightwise arte thou (lord): and  
right are thy iugementes.

**T**hou hast commaunded in thy tes-  
timones/rightwisnes; and faithf-  
ulnes mo ste chesely.

**M**y Zele to thy worde kyssed me:



Beati immaculati. *Psalm 119.*

Because my persueres forgate it.

Thy wordes are purely tried lyke  
as with fyre: & thi swete loveth thē  
I was a lytelon / & an abiecte: but  
yet forgate I not thy cōmādemētis  
Thy rightwisnes is everlastig ri-  
ghtwisnes: & thy lawe is y very tre-  
whe affliction and hevyn (owr the-  
nes had taken me: then thy comma-  
ndementes refresshed me.

The belevynge of thy promyses is  
ev'lastig rightwisnes: geve me thū  
derstanding of this thīge & I shall  
I *Th. 19. Dictionary* Kuph. (lyve.  
I called vpon y with all my harte:  
graunte me (lorde): I shall observe  
I called vpo y / save thy ordināces  
thou me: & I shall kepe thy testimonys  
I prevente y darweninge of y daie  
& krie vnto y: I wait for thy promi-  
My eyes prevented y watches: (see

Beati immaculati. *Psalm 119. 203*

y I myght be occupied i thi plesurs  
Heare me lorde for thy mercyes sa-  
ke: quyen me aftyr thy plesures  
My psuers layed their owne fau-  
tes vpon my necke: but they are go-  
ne farre backe frome thy lawe.

Thou arte presente oh lorde: & all  
thi precepts ar y very selve trowthe  
I knewe this before of thy testi-  
mones: for thou hast stablesshed th-  
em to abyde for ever.

*Th. 19. Dictionary* Res.  
Beholde my affliction and Defen-  
de me: for I forget not thy lawe.

Defend my cause & Delivre me: quyen  
me accordinge to thy promyses  
For the is farre from the vngodly:  
for they regarde not thi ordināces.

Mourniuous is thy ientlenes (Oh  
Lorde): quyen me accordynge to  
thy plesure.



Beati immaculati. *Psalm.*

Many there are that persecute me  
and are against me: and yet have  
I not swarved from thy testimo-  
ny: for thou art malicious men and  
it pynked me: because they observed  
not thy saynges.

Thou seist that I love thy com-  
mandementes: lorde for thy mercyes  
sake quyen me.

The begynnynge of thy wordes  
is trouthe: and the iugementes of  
thy rightwisnes stande for ever.

*Psalm.* *Shin.*

The overmoste in authorite perse-  
cuted me faultles: and my harte fea-  
red at thy wordes.

I am as glad of thy plesures: as  
won that had founde many proies.

I hate and abhorre lyes: and I lo-  
ve thy lawe.

Beati immaculati. *Psalm.* f. 204

even tymes in the daye I prayse  
the: for thy rightwysse iugementes.  
The lovers of thy lawe: shall have  
myche felicitye and quietnes and no  
hurte at all.

I trusted vpon thy helpe o lorde: &  
gave diligence to thy precepts.

My soule observeth the thy testimo-  
nes: and loveth them greatly.

Observe thy commaundementes  
and thy testimones: for all my wa-  
yes are opune vnto the.

*Psalm.* *Shin.*

Let my krynges ascende in to thy  
presens o lorde: make me rightly  
to vnderstande thy wordes.

Let my depe desyer come into thy  
syghte: desyre me accordyng to thy  
promyses.

My lippes shall powerforth the thy



**S**cati immaculati. *Psalm 109.*

praise: thou shalt instructe me in  
thy ordinaunces.

**M**y tonge shall speke of thy plesu-  
res: for all thy preceptes are right.

**L**et thy hand helpe me: for wisnes  
I have chosen thy commaundemēts

**I** despered thy sayynge helpe **O**h  
lorde: and thy lawe is my delyghte

**M**y soule shall lyve and shall prai-  
se the: and thy iugementes shall be  
my helpe.

**I** am strayed like a loste shepe: se-  
ke thou thy servante / for thy com-  
maundements have I not forgete.

**T**he argument into the .110. psal.  
**T**his psalme is a complaite full  
of affectes / it is a complainte of an  
holy man banished into amonge y  
vngodly doinge althynge with de-  
saite and violence.

**T**he title of theis .110. psal. solo

**Ad Dominū cum.** *Psalm 110. f. 205.*

*minge is only this. The songre*  
*the .110. psalme* / whiche worde comenly  
is interpreted staicrs or degreis / sup-  
posinge theis .110. psalm . to have be  
sung in an higher tune.



**W**hen I was in straitte an-  
guisshe I called vpon y  
lorde: and he graunted me  
worde delyver my soule

frome lyinge lippes: & frome a desa-  
hat avauntageth it (in full tōge  
y / or what good bringeth it y (thou  
lyinge man) thy desaitfull tonge?

**O**h / sharpe arrowes of y strōge arc-  
her: & whotte cōsuminge iunipere co-  
h lassey I am tū<sup>9</sup> longe hol<sup>9</sup> les-  
den in evile emonge theis false and  
cruell folke of Meshec: and muste  
yet dwell styll with the chorleshe  
nacion of Kedar.

**H**ow longe hath my soule taried



**H**at thither myght ascende y tri-  
bes/even the tribes of y lord to ma-  
gnifie the name of the lord: for so  
was it commaunded vnto Israel  
by goddis owne mouth.

**A** or there were ordened and holde  
the seates of iugemente: even y iu-  
gemete seates of y house of David  
**P**raue ye for the felicitye of Jerusa-  
lem: the loue of the mought pros-  
per. **A** hey mought prospere with pere.  
he in thy wallee: they mought pros-  
pere with in thy houses.

**A** or thy brothere & thy neighbours  
sakes: shall I nowre praye for thy se-  
ke. **A** or y houses sake of y lord: licite  
oure god: I shall praye for thy wel-  
the. **A** The argu. 12. v. 13. Psal.

**A** Here y sayntes layed in y mouth  
es of y welthe vngodly doinge all  
a mysse praie to god for their deliv-

erace committig theselve to his cure.



**V**nto y lyfte I vp my ey-  
es: which ruleste i heues  
**A** ehcle for as the ser-  
vants eyes are ever vpon  
their maisters/ & y maydens waiti-  
ge vpon hyr maistere/ even so are o-  
ure eyes lokynge vp vnto the lord/  
oure god/ vntyll he hath mercy v-  
**A** ave mercy vpd vs lord: pon vs.  
have mercy on vs: for we ar oute of  
mesure fylled with ignominie.

**O** ure soule is fylled oute of mesu-  
re with scornes & derisyon of theis  
welthy riche men: & with ignomine  
and shame of theis arrogaunte and  
proude men.

**A** The argument into the. 13. psal  
**A** Here the sayntes of god geve tha-  
kes & reioyse/ that thei are deliured  
by goddis helpe frome so present pe-

teles



That thither myght ascende y<sup>e</sup> tri-  
bes/ even the tribes of y<sup>e</sup> lord to ma-  
gnifie the name of the lord: for so  
was it commaunded vnto Israel  
by goddis owne mouth.

For there were ordered and holde  
the seates of iugemente: even y<sup>e</sup> iu-  
gemēte seates of y<sup>e</sup> house of Dauid  
Praye ye for the felicitye of Jerusa-  
lem: the louers of the mought prof-  
per they mought prosper with pere.  
He in thy wallee: they mought prof-  
pere with in thy houses.

For thy brothers & thy neighbours  
sakes: shall I now praye for thy fe-  
litye houses sake of y<sup>e</sup> lord & licite  
oure god: I shall praye for thy wel-  
the. ¶ The argu. 12. in the. 127. Psal.

¶ Here y<sup>e</sup> sayntes layed in y<sup>e</sup> mouth  
es of y<sup>e</sup> welthe vngodly doinge all  
a mysse praie to god for their deliv-

erace comittig theselve to his cure.



Vnto y<sup>e</sup> lyfte I vp my ey-  
es: which ruleste i heuē  
Beholde for as the ser-  
vants eyes are ever vpon

their maisters/ & y<sup>e</sup> maydens waiti-  
ge vpon hyr maistere/ even so are o-  
ure eyes lokynge vp vnto the lord/  
oure god/ vntyll he hath mercy v-  
pon vs. Have mercy vpon vs lord pon vs.  
Have mercy on vs: for we ar oute of  
mesure fylled with ignominie.

Oure soule is fylled oute of mesu-  
re with scornes & derision of theis  
welthy riche men: & with ignomine  
and shame of theis arrogant and  
proude men.

¶ The argument into the. 127. psal

¶ Here the sayntes of god geve tha-  
kes & reioyse/ that thei are delpyed  
by goddis helpe frome so present pe-  
teles



Qui si quia.

**E**xcepte the Lorde had bene  
with vs: (lette Israel  
nowre speke).  
Excepte the Lorde had be-  
ne with vs: when theis men rose a-  
geinst vs:  
With oute doute (their wrath the  
us kyndled against vs) they had de-  
voured vs quicke.  
Waters had wrapped vs yn with  
their waves: the floude had gone o-  
ver oure soule.  
The troublouse floude of theis im-  
portune men: had run over oure sou-  
les. But praysed be the Lorde: whiche  
hath not geuen vs into their te-  
thes for their preye.  
Oure soule is deliuered lyke y<sup>e</sup> birde  
frome the snare of the fowler: the  
snare is broken and we are escaped.  
Oure helpe cometh throuwe y<sup>e</sup> na-

Qui confidunt. Psal. 125. fo. 208  
me of the Lorde: which hath made y<sup>e</sup>  
heavens and erthe.

**H**ere is declared / the congregaciō  
of god to be suer / god defendynge the  
to prosper / the Lorde favouringe / a  
wedynge the vngodly oute of the.

**T**hey that steke to the Lorde  
shall never staker:  
but shall stande faste for-  
ev<sup>r</sup> lyke y<sup>e</sup> mounte of Syon  
And lyke as Jerusalem is gyte a-  
boute with the hilles: even so closeth  
the Lorde his people frome this tyme  
unto everlastynge.

He will not suffre the powre of y<sup>e</sup>  
vngodly to oppresse the lande of y<sup>e</sup>  
rightwise: lest the rightwysse put  
fouthe their handes unto eny wi-  
kednes.

Deale thou iently with good men:  
D.D.



**I**n conuertendo. *Psalm 124*

and with men right in their hartes  
Bez that swarve frome the right  
waye vnto shewrednes: the lorde  
mought lede awaye with men geve  
vnto wikednes.

*Psalm 124*

Here is declared the gladnes of y  
people returned frome Babylon: &  
vnder this figure is it shewred also  
the gladnes of the faithfull whom  
churche hath verely delyvred frome  
the captiuite of synne and dethe.

**W**hen the lorde shall bringe  
ageine vs of Syon frome  
captiuite: we shalbe lyke  
men dreaminge for ioye.

Then shall oure mouthes be fill  
ed with laughter/ and oure tonges  
with triumphe: then shall it be  
sayd emonge the gentyles/ that the

**I**n conuertendo. *Psalm 124*

lorde hath wrought myghtely wi  
th theis men.

He lorde shal worke myghtely wi  
th vs: we shalbe refresshed with gre  
te gladnes.

Lyngge vs ageine frome captiui  
te o lorde for so shalt thou fyl vs  
with ioye: as if thou shuldest geve  
plentiuouse floudes to the dwellers  
in the thirsty southe deserte.

Hei that sue with teares: shall  
reape with gladnes.

When they went forth to sow: they  
wente wepyng & takynge with  
them their seade kodes.

But when they shall come ageine:  
they shal come with grete ioye br  
gynge their handes full of corne.

*Psalm 124*

**DD. 2.**



**M**isi Dominus. Psal. 128.

This psalme teacheth vs: y<sup>e</sup> house  
and famyle/the sure custod<sup>y</sup> of the  
c<sup>y</sup>te/co have meate. reste/ and chyl-  
dren well disposed and towerde/all  
comethe of the grace of god.

**E**xcepte the lorde bylde y<sup>e</sup> hou-  
se: the bylders ther of labour  
but in vayne.

**E**xcepte the lorde kepe the c<sup>y</sup>te: y<sup>e</sup>  
keper therof watcheth but in vaine  
It is all in vayne that ye haste yo-  
ure selues to ryse so erly: and agei-  
ne to differre yowre downe sittinge  
to eate yowre karefull brede.  
(except god geve it all)

**N**or it is he that thus shall geve  
vnto his wellbeloved: quyet slepe &  
plentiuus refectione with good fo-  
ode  
**S**o chyliden are the heretage  
which the lorde geveth: y<sup>e</sup> frute of y<sup>e</sup>  
wombe is his reward.

**B**eat omnes. Psal. 128. fo. 110.

**A**rrows are in the handes of y<sup>e</sup>  
myghty man: even so shalbe the ch-  
ildrene of thy poughe.

**B**lessid is y<sup>e</sup> man which hath his  
quypp<sup>r</sup> filled with theis arrows: for  
they shall not be shamed when thei  
shall have to do with their enymes  
in iugemente.

**T**he argument into the 128. psal.

This psalme teacheth vs that the  
worshippers of God shall prospere  
bothe priuately and openly.

**B**lessid is he who so ever  
worshipeth the lorde: wh-  
ich also walketh in his  
wayes.

**N**or thou shalt eate y<sup>e</sup> labours of  
thy norne handes: and shalt have  
prosperous encrease.

**T**hy wyfe shalbe frutfull as the  
vyne tre: within the walles of thy

DD. 3.



*eat omnes.*

house: thy chylde ne shall stande to  
wonder aboute thy table lyke the plan-  
tes of olyve trees.

Not hus shall that man be blessed:  
which worshipeth the lord

The lord shall do the good frome  
Zyon: and thou shalt delyghte be-  
holdinge the prosperite of Jerusalem  
all dayes of thy lyfe.

And thou shalt se thy chylde chyl-  
dene: and the felicitye of Jeru-  
salem.

*The argument into  
this psalme.*

This psalme sheweth us that  
y vngodly althogh they vepe lon-  
ge and sore y people of god: yet shall  
they not prevaile: but at y laste to  
perishe / goddis people beinge free  
and salve.

*epicypugna. Psal. 129. fo. 211.*



Revously have they ve-  
ped me even frome my  
youth: nowe let Isra-  
hell speke.

Revously have they vexed me e-  
ven frome my youth: but yet they  
prevailed not against me.

Upon my backe theis ploughmen  
ploughed: and have kut forth their  
longe vorowes.

But the rightwysse lord: hath kut  
awaie the bondes of theis vngodly  
they shall be shamed and put to fly-  
ght: who so ever hateth the Zyon.

They shall be as grasse that grow-  
eth upon the house rygges: which  
is withred before it be pulled vp.

With y which nether y reaper fil-  
leth his handes: nor yet y gatherer  
fylleth his armes.

Neither the goers forby so regar-



De profundis. Psal. 130.

ded them as to save wone god bles-  
se you: or we well wisse you in  
the name of the lord.

**T**he argument into the 130. psal.  
This psalme is an earnest prayer  
ful of affects of a man here oppres-  
sed with adversite for his synnes/  
But yet promysinge hym selve with  
faste faith and hope frome God to  
have bothe forgiveness of his syn-  
nes and delivrance frome his af-  
flictions.

**R**ome my moste depeste  
painfull troubles: called I  
upon the lord.

**L**orde/ heareth thou me: let  
thy eares be attentive unto my depe  
desyre.

**I**f thou shuldest loke narrowly up-  
pon oure wykedneses o lord: o lord  
de who myght abyde the?

De profundis. Psal. 130. fo. 212.

**B**ut there is mercy with the: and  
therefore arte thou worshiped.

**I** abide the lord/ my soule abyde-  
th hym: and I tarye lookinge up al-  
wey for thy promyses.

**M**y soule waiteth for the lord: as  
desyrously as do the watche men  
in the mornynge watche/ desyre the  
daye springe.

**L**et Israel waite for y lord: for  
with the lord is there mercy & plen-  
tuous redemption.

**A**nd it is he that shall redeme Is-  
rael: frome all his wykedneses.

**T**he argument into the 131. psal.  
Here in this psalme the Prophe-  
te sheweth hym selve to be with-  
oute all pryde/ and to have folowed  
humilite/ therefore he trusted to be  
exalted of god.





**D**ide/my harte is not proude nether loke I a los-  
te: I take not stoughtly  
vpon me in grete maters/  
nether presume I in meruelo<sup>9</sup> thin-  
ges above my estate.

**B**ut verely I repressed & put my  
soule to silence/ lyke a weanlyng  
frome his mothers teate: even lyke  
a weanlyng was my soule in very  
et I srahel waite & truste dede  
vpon y<sup>e</sup> lorde: frome this tyme into  
everlastinge.

**T**his psalme syngeth y<sup>e</sup> perpetu-  
all felicitye of Chrystes kyngdome/  
and of the presens of god in his co-  
gregacion/and this all/ is mente vn-  
der the figure of Davidis kingdo-  
me and of y<sup>e</sup> Arche set in Zyon.



**L**orde/remembre thou Da-  
vid:and his afflictio<sup>n</sup> also  
hich swore to y<sup>e</sup> lorde:  
and made his vowe to y<sup>e</sup>  
myghty god of Iacob.

**S**ayng if I entre into the taber-  
nacle of my norne house: if I ascē-  
de into my decked bed:

**I**f I suffre eny slepe to come into  
my eyes: or myn eye ledis wons to  
untyll I shal finde a pla<sup>ce</sup> winke  
te for y<sup>e</sup> lorde: a mansion for y<sup>e</sup> mig-  
hty god of Iacob. I pray god I die  
o we harde of this house in Ep-  
hiata: and have founde it in the bus-  
he shal cum vnto his shyfe feld.  
mansion: and shall fall downe be-  
fore his fote stole.

**R**yse o lorde and cum into y<sup>e</sup> place  
of thy reste: cum in thou with y<sup>e</sup> Ar-  
che of thy strengthe.



**Memento.** Psal. 133.

**L**et thy sacrificers be cled with ri-  
ghtwysnes: and thy sayntes trium-  
phe ioyfully.

**N**ot thy seruante Davidis sake: tur-  
ne not away thy anointed.

**T**he Lorde swore vnto David of  
his trowthe and shall not revoke it:  
I shall set vpon thy seate regall wyng  
of the frute of thy bodye.

**I**f thy chyldrene observe my con-  
venaunte and my testimones/with  
which I shall instructe them: then  
even their chyldrene shall sitte vpon  
thy seate regall for a longe space.

**F**or the lorde hath chosen I yon: it  
is his plesure there to have his seate  
his shall be the place of my reste  
into all worldes: here wyll I sitte/  
for this seate have I desperde.

**H**ys yearly frute shall I favoura-  
bly encrese: hys poore nedeones wyll

bece quam bonum. Psal. 133. f. 214.

**I** satisfye with foode.

**H**ys sacrificers shall I clothe with  
belthe: and hys sayntes shall reioy-  
se even frome their very hartes.

**W**here shall I make Davidis impe-  
ry to floureshe prosperously: I have  
provided a lanterne for my anointed

shall wrappe his enymes in con-  
fusion and shame: but in hym shall  
floureshe the beute full crowne re-  
gale.

**C**onsequente into the 133. Psal.

**H**ere in this psalme David pray-  
sethe brotherly conorde.



**B**ehold howe plesaunte  
and howe ioyfull a thyn-  
ge it is: brotherne to dwel-  
ell together and to be all  
of won mynde.

**T**hey are lyke that preciousse good  
oyntemente which powdered vpon



Ecce nunc. Psalm 134.

Aharone had ranne downe into his  
berde: into y berde of Aharon / and  
into y skyrtes of his clothes

For this brotherly love is lyke y de-  
we: which fell vpon y hylls of Her-  
mon / and vpon y hylls of Syon.

Forther y lorde geueth forth his  
blessinge: and lyfe everlastinge.

Here David exhorteth vnto pray-  
er / and to prayse god / and that in  
the nighte.

**B**ehold / and prayse ye y  
lorde all servants of y lor-  
de: which continually a-  
pire in the house of y lor-  
de nyghtly

For y stop yowre handes vnto y ho-  
ly secrete place: & prayse ye y lorde.

For he lorde mought dothe good fro  
me Syon: which hath made there  
(Forther)

Andate nomen. Psalm 135. fo. 215.

Forther geueth forth y 135. psalm.

Here the Prophete exciteth the  
people to prayse god: he publesseth  
his power both by myracles done  
for them / and in that he so exalted  
them above wother: also he promy-  
seth his helpe to y belevers in him  
(idoles and their worshipers laug-  
hed all to scorne). Forther geueth forth y

Forther geueth forth y 135. psalm.

**P**rayse ye the name of the  
lorde: prayse ye that ar y  
servants of the lorde.

Which apere continual-  
ly in the house of the lorde: and in y  
porches of the house of our god.

For prayse ye god for he is a good lor-  
de: prayse his name for it is glorio-

For god hath chosen vnto him Ja-  
cob: even Israhel into his owne pr-  
oper people.



**M**andate nomen do. p. 101 m.

**N**or I have knowen that grete  
is the lord: and our god to be gre-  
ater then all goddis.

**W**hat so ever lyked hym / the lord  
hath made in heavens and in erthe:  
in the sees and in all depe waters.

**W**hich karieth vp cloudes frome  
the farthest partes of the erthe: he  
maketh lyghtenynge with rayne  
he ledeth forth the wyndes of his  
treasure houses.

**W**hiche smit the firste begoten in  
Egypte: bothe of man and beaste  
he sente forth the tokens and woundes  
into the middes of Egypte: a-  
gainste Pharaos & all his servantes

**W**hich smitte the moste gretest na-  
cions: & shew right valeaunte kinge  
as Sihon kynge of the Amorreo-  
nes: and Og the kynge of Bashan  
and all the kyngdomes of Chanaan

**M**andate nomen do. p. 101 m. f. 216

**A**nd gave their lande into an here-  
tage: even into heretage vnto Isra-  
hels his people.

**T**he lord thy name is set forth for e-  
ver: and thi memoriall into all ages

**W**hen the lord shall avenge and de-  
lyv his people: which satisfied wi-  
th their punysshment / shall be plea-  
sed againe with his people.

**T**he fained images of the gentilis  
are but goolde and sylver: the wor-  
kes of menis handes.

**T**hey haue mouthes & speke not:  
eyes and se not.

**T**hey haue eares and heare not: ne-  
ther is there verely eny breathe in  
their mouthes.

**T**hey that make them are lyke th-  
em: and they also that truste in the  
ye of the house of Israel praise y  
lorde: the house of Aaron prayse ye.

**EE.**

(the lord.)



¶ on fitemini. *ps. 134.*

¶ The house of Levi loave ye the lord: ye that feare the lord loave the lord.

¶ The lord be praised from Zion: which hath his seate regall in Jerusalem. *Ps. 134.*

¶ Here the prophet exciteth men to the prayse of god: and to kyndle thez therto/ he putteth the in minde of the creacion of the worlde and of y myracles shewed for the delyverance of Israhel.



Honour ye the Lord: for he is favourably good: & his mercy is set forth for ever.

¶ Honour ye god/ which is the God of all goddis: for his mercy is set forth for ever.

¶ Honour ye the lord of lordes: for

¶ on fite. *ps. 134.* fo. 217

his mercy is set forth for ever.

¶ Which alone doth the grete myracles: for his mercy is set forth for ever.

¶ Which by his heavenly witte hath made the heavens: for his mercy is set forth for ever.

¶ Which hath sprede abroad the above the waters: for his mercy is set forth for ever.

¶ Which hath made the grete lyghtes: for his mercy is set forth for ever.

¶ He sonne to have the preeminence of the daye / for his mercy is set forth for ever.

¶ He mone and starres to beate rusle in the night: for his mercy is set forth for ever.

¶ Which smit the Egipcione in their firste begotten: for his mercy is set forth for ever.



on fite. *Psalm 136.*

**A**nd led forth the Israel even from the myddes of them: for his mercy is set forth for ever.

**W**hich kit the redde see into twaye partes: for his mercy is set forth for ever.

**A**nd led over Israel throuwe the myddes theros: for his mercy is set forth for ever.

**A**nd throwe downe Pharaos and his hoste in the red see: for his mercy is set forth for ever.

**W**hich led his people throuwe the wylderne: for his mercy is set forth for ever.

**W**hich smit downe grete kynges: for his mercy is set forth for ever.

**W**hich slew noble kynges: for his mercy is set forth for ever.

**A**nd Sihon the kyng of the Amorree: for his mercy is set forth for ever.

Confit. *the fift psalm. 136. fo. 218.*

**A**nd Og the kyng of Baschan: for his mercy is set forth for ever.

**A**nd gave their lande into an heretage: for his mercy is set forth ac.

**E**ven into heretage vnto Israel his servante: for his mercy is set forth for ever.

**W**hich remembred us when we were cast downe: for his mercy is set forth for ever.

**A**nd redemed us frome owre enemyes: for his mercy is set forth ac.

**W**hich geveith meate to every thyng that livynge: for his mercy is set forth for ever.

**H**onoure ye y god of heavens: for his mercy is set forth for ever.

**T**he Argument into the 137. psalm  
**I**n this psalm it is declared that the Babilonites asked songes of the Israhelytes beinge with them

EE. 3.



uper flumina.

in captinite/which answerde/their  
harpes to be hanged vp/all gladnes  
gone awaie and to lamente perpetu-  
ally the destruction of Jerusalem:  
after this the Medonites stered vp  
the Babylonites ageyne to requyre  
the same/which Babylonites hande  
led the Israelites full cruellly.



At the ryvere of Babylon  
we sote downe together  
ad wepte: when we reme-  
bered Zion.

Upon the salowe trees: there we  
hanged vp owre harpes.

When there they that toke vs/ re-  
quired songes of vs: and sayde when  
we had hang. vp owre mery in-  
strumentes/ synge vnto vs some of  
yowre songes of Zion.

And we answerde: se (I praye you)  
howe shulde we synge the son-

uper flumina. fo. 219.

ges of the lorde in a strange lande:  
Jerusalem/ if I forget the: let  
my right hande forget hyr office on  
the harpe.

Let my tonge cleve to my mouthe  
yf I remembre y not: yf I preferre  
not Jerusalem all my noone mythe

thy lorde remembre the sonnes of  
Medon saynge in the daye of y de-  
struction of Jerusalem: make all  
bare in it/ destroye it/ laye it wyde o-  
pene even with the grownde.

Cyete of Babel well worthy to be  
destroiede: blessed shall he be that  
shall reward the as thou haste re-  
warded vs.

Blessed shall he be that shall take  
thy yonge babes: and thro them a-  
gainste the stones.

In this psal. David prayseth the



Confitebor. *psalms 138*

mercy of God whiche dysverynge  
hym frome all perels had exalted  
him luckely vnto his regal dignite

*The title of the psal.* The son-  
ge of David.

**I** shall magnifie the with all  
my harte: and shall prayse y  
in the presens of the goddis.  
I shall fall downe vpo my  
knees at thy holy temple: and shall  
magnifie thy name for thy mercy &  
trouthe sake.

For thou hast extolled thi name:  
and thy worde above all thynges.

In what tyme so ever I called v-  
pon the thou grauntedste me: thou  
encreasedste grete strengthe in my  
soule.

All the kynge of the earth shall ma-  
gnifie the o lord: for they have har-  
de y decrees & plesures of thy mou-  
(the.

Confitebor. *psalms 138* 210

And their songe shall be of the orde-  
nances of the lord: for excellent  
is the glory of the lord.

For the hyghe lord beholdeth hid-  
de and lowely thynges: and a prou-  
de man he knoweth a farre

If it chaunse me to be in the myd-  
des of affliction: yet thou wilt resto-  
re me: thou wilt stretche forth thy  
hande againste the wrathe of my e-  
nymes and shalt preserve me with  
thy right hande.

The lord wyll bynge all thynges  
to passe for me: O lord thy mercy  
standeth forth for ever / thou shalt  
not forsake y workz of thy handes.

*The Argument into the 139. psal.*

Here David expretheth that all  
his dedes and thoughtes are serched  
of god and opene vnto hym / for he  
hath made hym and all thynges in



Domine probasti. Psal. 139.

The very darkenesses maye hyde  
no thyng frome the: ye y night shyneth  
lyke the daye/and the darkeneses  
are to the evē y very lyghte.

For thou possessest my inwarde  
affectes: and dedste fasshōne me in  
my mothers belye.

I shall magnifie the for thou hast  
fashōned me marvelously to beholde:  
thy workes are to be merveled at  
bove mesure as knoweth my soule.

My strength in my bones and se-  
nories we not unknowne unto y:  
whē I shuld be made secretly in my  
mothers wombe/and knyt togyther  
in the lowe prey erthe.

Where when I was yet with out  
te fashōn thou seeste me with thy  
eyes: all my lymmes fashōned be  
tymes thou haddeste drawne lyke  
as in a paper when there was not

Domine probasti. Psal. 139 fo. 222.

None of them yet set full oute pfectly  
Howe cleare are thi thoughtes vn-  
to me o gods: oh howe excede they in  
nombere.

If I woldenombe them/ they  
excede the sandes of the see. But yet  
I labour besely to confidre them &  
I cleve ever vnto the.

O god I wolde it were thy plesu-  
re to destroye theis vngodly: ye bl-  
oudye men avoyde oute of my sight  
which speke wykedly ageinst the  
and rayle spyghtfully vpon the: the-  
is are thy enymes.

Them that hate the childe I ha-  
te verely. and I abhorre with grete  
indignacion them that ryse agein-  
ste the.

I hate them extremely: and repu-  
te them as enymes.

Search me o god and knowe thou



Domine probasti.

hym / and that god is every where  
present with him beholdinge all thy-  
nges that he do.

The son-  
ge of David committed to the chaũ-  
ter to be sunge in the temple.



Orde thou hast serched  
me depely: and thou kno-  
west full well what I  
thou knowest wher am  
erfore I downe sitte and wherfore  
I upstande: even my thoughtes thou  
tryest and knowest before.

My ingoinge and downlyinge to  
sleepe thou compassed narrowly: and  
all my lyvinge thou fore seest clerely  
for my tōge is not aboute to spee-  
ke a worde: but a non (lorde), so thou  
knowest it all before.

What so ever is withyn me behin-  
de & before thou hast made it: & thou

Domine probasti. folio 211.

ou hast put to thi hāde to my shape.  
The knowlege of this my shape  
is hyde frome me: and hygher then  
I can atcayne ther vnto.

Wher shal I go from thi spirit:  
& whither shal I flee frome thi face?

If I clyme vp into y hevēes / there  
arte thou: yff I make my bed in my  
grave so yett thou arte thou present.

If I take vnto me y swifte win-  
ges of the morninge beames: and so  
in the twinklyng of an eye be con-  
vayed into the vitermoste partes of  
the weste see.

Even there yett shall thy hande ta-  
ke me: and thy right hande shal set  
holde vpon me.

thoughte then that I wolde be  
koyred and hyd with derkenesses:  
but with the / even the nyghte is all  
shynnyng.



Tripe me. *the seconde. Psalm.*  
my harte: examine & trye thou my  
pathes.

And loke if I have begun eny shew  
red waye: and lead me ther oute  
into the waye everlastynge.

*Psalm.*  
Herein this Psalm David prayeth  
to be delivred from the des-  
aitfull lyes of Doeg and of his fel-  
lowes/and that thei for their false  
desaite myghte be cast awaye that  
those men which studie to do right &  
to be good/might the more frely ge-  
ve them selves to the holy servyse &  
praysse of God. *The songe of David com-  
mitted to the chaunter.*



Delivere me (o lord) from  
my myschance: save me from this  
villaine.

*Psalm.* *the seconde. Psalm.* *f. 223.*

Which thynketh myschance in thei  
ir hartes: and continually runne to  
bataile.

They have whetted their tonges  
lyke serpentis: edders venoume is  
under their lippes. *Sela.*

Delivere me (o lord) from the handes  
of this vngodly man: save me from  
this cruell man which thynketh  
to supplant me:

These proude men have set a pre-  
uynare for me and have bent thei-  
re nettes: even by my pathes have  
they laid their gannes for me. *Sela.*  
said (lord) thou arte my god: he-  
are (lord) my depe desyres.

Lord/ thou arte my Rorde my  
God and my myghty sayynge hel-  
the: thou shalt defende my hed/wh-  
at tyme I shall take me to Armour  
re and weapene.



**G**ripe me. *ch. f. 144. Psal. 140.*

**L**orde suffre not the vngodly to take his plesure on me: let not his myschevous entente prosper with hym lest these proude heddis be exalted Selah.

**I** meane theis heddis that they besege me on every syde: whois hevy labour of their owne synnes mought overwhelme them.

**L**et coles of fyre fall vpon them. caste them downe into the fyery pitte/oute of y which they maye neuer aryse.

**L**et nothyng prosper e in thet the with this besy tonged & lyinge ma: let his owne myschese hunt forth this violent man vntyl it hath cast him downe hedlynge.

**I** knowe that the lorde will avenge the poore afflicte: and delyver y nedeons.

**D**omine clamaui. *Psal. 143 fo. 224*

**T**he rightwise verely shall magnifie and spredde thy name: the pure in harte shall dwell in thy presense.

**T**he argument is to the 143. psal.

**D**avid chased awaye frome y tabernacle of god/prayeth first to obayne y spirite wherby he mought preferre the frendely sharpe rebuke of the saintes the favoure of thungodly (their felicity despised)/afterwarde he desyerth worthy vengeance to his enimes & his owne delivrance.



**W**ide it is thou that I call vpon: haste the to me/heare me as sone as I shall call vpon the.

**L**et my prayer ascende luckely into thy syghte lyke incense: let the lifytyng up of my handes be in the stede of theaueynge sacrifice.

**ff.**



Domine clamaui. Psal. 141.

Forde/set a keper to my mouth: &  
Kepe thou diligently the doore of my  
Mouthe thou not my harte lippes.  
into eny myschevous thyng: lest I  
be aboute to committe vngodly dea  
des with men geuen all to wykednes  
es & so eate their dainties with they  
et y rightwysse smite me for my  
soules profite: for I had leue he ch  
astened me then y softe ointement  
of thungodly shulde soruple my hed  
or yet do I stande instantly wi  
th my prayer: ageynst their malice.  
et their chiefe rulers be caste do  
wne hedlynge into stonney places:  
that yet wother men myghte beare  
my swete wordes.

As mon that plouggeth/spitteth &  
devydeth therthe/ even so were we  
shaken a sondre: ad oure bones we  
re scatrede aboute oure graves.

Domine clamaui. Psal. 141. fo. 225

Herfore vnto the o lorde/ lorde/  
my eyes are lystop: when in the put  
I my truste/pow' thou not oute my  
epe me frome their snares soule.  
which they have bente for me: and  
frome the trappes of them whiche  
are geuen all to wykednes.

Let theis vngodly fall into their  
owne snares: whyles I escape for  
ever with wother men

This argument into y. 242. psal.  
Here David remembreth his fly  
ght frome Saule into a certaine ka  
ue where he abode (as he beleved) his  
owne taking & was in a grevo<sup>r</sup> str  
ainte/ but he prayed to y lorde. The  
de y history in y firste of y kynkes  
y. 24. cap. ¶ The title of the psalm

This psalm. is the instruction of  
David/ and his praier when he was  
in the kave.

ff. 2.





Unto the lord I cryed: be-  
fore the lord I fell downe  
and made my prayer.  
Before hym I poured  
forth my hevy meditation: before  
hym I layed my straite anguisshe.  
Then my spirite was sore tormen-  
ted with ynn my selve/ and thou kne-  
west my waye: they setted snares  
for me in the pathes where I wente  
I looked on my right hande and I  
looked on my left hande/ ad the was  
not won that wolde make eny kno-  
wledge to me: all refuge was take  
frome me/ there was not won that  
wolde seke to save my lyfe.

I cryed vnto the (o lord) / and I  
sayed: thou arte my helpe/ thou arte  
my porcion amonge y lyvyng men  
Attend vnto my crying for I am  
in a grevous and wretched state: de-

lyve me frome my persuers for th-  
ey have prevayled aginst me.

Lead my soule oute of presone y  
it myght spiede thy name: let me be  
compassed aboute with right wysme:  
for it is thou that shalt do me good

This Psalme hath the same ar-  
gument with the psalme before/ for  
it entreteth the same mater.



orde heare my pray/ ly-  
stene vnto my fervente be-  
sechyng for thi trowth-  
es sake / graunte me for  
thy right wysnes.

Have thou not to do with thy ser-  
vante in iugemente: for in thy prese-  
nce no man lyvyng is reputed rig-  
htwise.

cruell enmye verely psecuted



**Domine exaudi.** *Psalm 124*

my soule: he hath cast downe my li-  
fe into the death: he hath set me in de-  
struction lyke as men iuged to death.  
My spirit is sore troubled with my  
me: and my harte wepeth colde in  
my breste.

But at laste I remembred the da-  
yes past: I considred all thy wor-  
kes and pondred in minde the dedes  
of thy handes.

I stretched forth my handes vnto  
the: my soule despyerously panted and  
breathed for the: I gaped for the ly-  
ke thyrsty for the: Selah.

After the to graunte me o lorde for  
my spirit faynteth: hyde not thy fa-  
ce frome me onlesse I be lyke men  
goinge downe into their graves.

Take me shortly to heare of thy  
mercypable goodnes for in the do I  
truste: shewe me the waye wherby

**Domine exaudi.** *Psalm 124* 227

I maye goe for vnto the haue I ly-  
fted vp my soule.

Delpyre me frome my enymes O  
Lorde my god: for at the do I hyde  
my selve.

Teache me to do thy pleasures / for  
thou arte my God: thy good spirit  
mought lede me into the rightwaye  
for thy names sake Lorde restor-  
te me: for thy rightwisnes leade my  
soule oute of this strait anguysshe  
e and for thy mercies sake alto de-  
stroye my enymes: and shake awa-  
ye all that trouble my soule / for I  
am thy servante.

*Psalm 124*

Here in this Psalm David the  
Prophete prayseth the Lorde God  
for that he hath delpyred hym fro-  
me all periles and frome all hys  
ff. 4.



**B**enedictus Dominus.

troublous enymes and hath made  
hym kynge and his kyngdome to  
flouresshe with all maner felicitye.



Rayfed be the lord whi-  
ch fyghteth for me: whi-  
ch hath instructe my han-  
des to bataile and lerne  
my fyngres to fyghte.

Whiche is my myghty bulwarke/  
my castell/ & my delyverer: my shyl-  
de and he in whome I truste whi-  
ch casteth the people vnder me.

Forde what thyng is man that  
thou thus myghte sette by hym?  
what is this mortall man that th-  
ou thus regardest hym?

Man is lyke a thyng of naughte:  
his dayes are but a vayne fleynge  
shadewe.

But yf orde setteth downe the vyl-  
& descendeth: he toucheth yf hilles

**B**enedictus Domini. **228.**

and they smoke.

He casteth forth lyghtenynge ad-  
scatereth them: he sendeth forth his  
arowes and distroubleth them.

Set downe thy hande from abo-  
ve and delyver me: delyver me fro-  
me theis myghty waters and frome  
the power off strange men.

Whos mouth speket vayne th-  
inges: and their right hande is a ri-  
ght hande doynge despayte.

O god I shall synge a newe dyte  
vnto the: with kit and ten strynge  
instrumentes shall I synge vnto y

Whiche bringest helpe vnto kynges:  
whiche hast delyvred Dauid thy ser-  
vante frome the myscheves swerde.

Take me vp and delyver me fro-  
me the handes off strange men: wh-  
os mouthes speke vanities & whos  
right hande is a right hande yf doith  
despayte.



**B**enedictus Dominus.

That oure sonnes might growe li-  
ke vrell thy vynges plantis: and oure  
daughters gorgeously set forth ly-  
ke the korned houses myght repre-  
sente the beutye of the temple.

Let oure garners be repleyneshed  
with all maner of corne: and oure  
shepe with thousande folde encrease  
myght fullfyll every waie.

Let oure open be stronge for dia-  
ughte and burdene: no blykyng yn  
no runninge owte/ no oute kryng  
in oure stretes.

Happe is that people with whom  
it goith th<sup>9</sup>: happe is that people w-  
hich holdeth the lorde for their god.

**I**n this psalme David declareth  
the mercy of god to be so powered  
forth into every man: that all thyn-  
ges do prayse and magnifie it / but

**Psaltabo.**

fo. 229.

chiefely the faithfull men which ar  
most plentuously fylled with it.

**The**  
hymne of David.



I shall extoll the (God) o  
kyngc: and shall publyshe  
thy name thorowte all the  
worlde.

Continuallly shall I magnifie ad  
praise thy name: thorowt all y wo-  
rldes.

reate is the lorde & worthy myc-  
he praise: his greatnes cannot be se-  
arched.

Frome age to age thy workes sh-  
albe praised: and they shall declare  
thy noble actes.

Almy mynde shalbe earnestly set  
at all tymes to declare thy cleare &  
glorious fame: and also to publisse  
thy marvelous dedes.



en shall speke forth the mygh-  
ty power of thy myacles: and I sh-  
all put the in mynde of thy mighte.

en shall shew forth the memori-  
all of thy plentuous mercy: & shall  
ioyfully triumphe of thi rightwises

he lord is favourable and bente  
vnto mercy: slowe vnto wrathe and  
of plentuous goodnes.

gentle is the lord vnto all men: &  
his merciable ientlenes swimmethe  
over all his workes.

thy workes shall magnifie y:  
& thy mercy shall declare thi selve.  
en shall preache the beutefull  
glorie of thi kyngdome: & shall ex-  
toll thy dedis with wordes.

hat they myght certifie and shew  
men his noble actes: his glory &  
his clearnes.

thy kyngdome is a kyngdome in

to all worldes: and thy power is a  
power thowte all ages.

he lord stayeth who so ever fly-  
deth: & as many as are thruste do-  
wn he lyfteth vp ageine.

he eyes of all thinges loke vp ad-  
waite vnto the: and thou gevest the  
meate in tyme.

hou openest thy hande: and satis-  
fiest all thynges lyvyng for thy  
goodwill.

ightwise is the Lord in all his  
wayes: he is good in all his dedis.

resent is the lord to as many as  
call vpon hym: to as many as call  
vpon hym of true belefe.

o them that feare hym he make-  
th all thynges acceptable: he heare-  
th their crynge/ and saveth them.

he lord kepeth all y love hym:  
and all thungodly he wyll baneshe.



auda ala mea.

My mouth shall speke the prayse  
of the lord: and every thinge lyvin-  
ge shall spede his holy name into  
all the worldes.

**T**his psalme is a prayse of lyke  
argument with the psalme before/  
save that here y prophete disswa-  
deth the chesely y truste in to men/wh-  
hen it is so/that god is he which a-  
lone both maye save and will save  
all that truste in hym.

**P**raise ye y lord.

**P**raise y lord (my soule)  
shall prayse the lord  
whyles I live: I shall si-  
nge vnto my god as longe  
as I shall have my beyng.

Truste not in princes which are  
but men: in whom there is no savin-  
ge helthe.

auda anima. Psal. 126. fo. 131.

Their breath goeth forth of their  
bodies: a by a by they are turned into  
their erthe/in the same daye all their  
counseles perishe.

Happy is he that seeketh helpe of y  
god of Jacob: and whose hope is y  
lord/his god.

Which hath made heavens and er-  
the: the see and what so ever are con-  
teyned in them/which kepeth his  
promyse for ever.

Which avengeth men vexed wro-  
ngfully: which geveth meate to y  
honger/it is the lord y loseth men  
in holde.

He lord geveth syght to the blind:  
the lord lysteth vp men oppres-  
sed/it is the lord that loveth the ri-  
ghtwise.

He lord kepeth strangers he lyf-  
teth vpp the yonge fatherles and



**P**audate Dominū quo. **Psalm 147.**  
the widders: & the purposes of thū.  
godly he turneth vpon so done.  
The lord shall be kynge for ever:  
which is thy god (o Syon) into all  
ages. **¶**

**¶** In this psalme the prophete exhor-  
teth Israel be name to y prayse of  
god / & also y cytesens of Jerusalem

**P**raise ye the lord / for it  
is a plesante and a ioy-  
full thyng to praise our  
god: there is no thyng so  
to be desyerd as the prayse of hym  
The lord shall restore Jerusalem:  
and shall gather to gyther the scat-  
tered outlawes of Israel

He healeth the broken in harte: &  
easeth their heuy labours.

He noumbreth the starres: and  
geueth names to them all.

**P**audate Dom. quo. **Psalm 147.** 231

reate is our lord & grete is hys  
powr: his writte maye noman copie.

he lord lyfteth vpon y meke hede  
lowlyons: & the proude vngodly he  
casteth downe to the grounde.

ynge ye to the lord with than-  
kes geuige: synge ye vnto our god  
with harpe.

hich overledeth the heavens with  
clowdes: & prepareth rayne for the  
erthe and bryngeth forth grasse in  
the hylles.

hich geueth catall their foode: &  
meate also to the ravenes chekes cal-  
lynge for it.

e delighteth not in stonghte and  
stronge stedes: nether hath he plesu-  
re in the trompetes of men.

ut his plesure is in they that fe-  
are hym: and truste vpon his mercy  
raiseth our lord o Jerusalem:  
**BB.**



Maudate Dom. quo. Psal. 148.

praise thy god o Zyon.

For it is he that shall strengthen the barres of thy gates: and shall lade thy cytesens withyn the with plentiuouse gyftes.

He endueth thy costes aboute the with pease: and satisfieth the with the moste purest flower of y. whete. He sendeth forth his plesures into therthe: his commaundements runne forth swyftly.

He geueth downe snowe lyke wolle: and the hore froste he scateth lyke ashes.

He casteth forth his haile like gobbes of brede: who maye abide his. He sendeth forth his worde colde: and melteth them awaye: he leadeeth backe his wynde: and the waters drope downe.

It is he that tolde his plesures to

Maudate Do. de. Psal. 148. fo. 233.

Jacob: this ordinaunces ad decrees vnto Israel.

With no nacion hath he thus deale: neither to eny wother did he publish his decrees.

Prayse ye the lord.

The argument vnto the 148. psal. In this psalme the prophet exhorteth all creatures both hevenly & earthely to the prayse of god.

Prayse ye the lord.



Prayse the lord ye hevenly myndes: prayse ye he that are above.

Prayse hym all Munges: prayse hym all his hoste rownde aboute hym.

Prayse hym sonne and mone: prayse hym all bryght & shynynge stars. Prayse him y moste hyghest (res. heven): & ye waters y ar above thea- (vens



**A**udate domi. de celis. Psal. 148.

**P**raise ye the name of the lord: for  
he made all thynges with a worde.  
And hath made them to stande fa-  
ste into all worldes: he hath given  
them a lawe which they breke not.

**P**raise the lord all creatures off  
therthe: dragons & all depe waters  
ver / Bayle / snowe / yse / stormey  
wyndes: doinge his commādemēte  
ountayns and all hyghe hylles:  
fruitfull trees / and all cedre trees.

**A**ll wyld bestes & tame: all thin-  
ges that kriepe / and fethred fowles.  
ynges of therthe and all people:  
princes and all rulers off therthe.

**E**ngle men & maydens / olde men  
and yonge: prayse the name off the  
lord for it is only hyghe and spie-  
de over erthe and heavens.

**W**e shall lyste the power off hys  
people: it becomethe his sayntes to

**Antate.** Psal. 149. 234

**praise hym / which have professed  
hym: even Israel his owne people  
which cometh vnto hym.**

**¶** Praise ye the lord.

**¶** This psalme is into the 149. psal.

**In this psalme the prophet ex-  
horteth Israel to praise god.**

**¶** The title. **¶** Praise ye the lord.

**S**ynge ye to the lord with  
a newe dyte: his prayse sh-  
albe in the congregaciō off  
the sayntes.

**Israel shall reioyse off his make-  
er: and the cytesens of Zyon of the-  
ir kynge.**

**They shall praise his name with  
trompete: synge ye vnto hym with  
taberet and harpe.**

**Our lord welplesed with his peo-  
ple: shal our owne lowlys with his  
aites shal reioyse evē from Helpe**

**BB. 3.**



**C**antate. the thirde. Psal. 146.

their hartes / and the nobles shall  
trumphe in their couches.

The exaltynge of god is in theyr  
throtes: and in their handes a twy  
edged swerde.

To take vengeance vpon the gen  
tiles: and to correcke the people.

To synde their kynges in chaines:  
their moste nobleste rulers in fet  
ters of yerne.

To execute iugement emonge the  
as it is witen: this glory shall be vn  
to all that are his sayntes.

The argument vnto the 146. psal.

In this psalme the Prophet exhorteth  
to the prayse of god: and that  
not only with voyce but with all  
maner of musycall instrumentes.

The title of this psalme.

Prayse ye the lord.

Mandate do. in sanc. Psal. 146. 235



Prayse hym that kepeth  
his residence in his secre  
te holy place: prayse hym  
that reigneth in the fir  
mamente / the seate off hys power.

Prayse hym for his strengthe: pra  
se hym for his almyghtenes.

Prayse hym with soune of tromp  
etes: praise hi with lutes & harpes.

Prayse him with timpany & tabe  
ret: prayse him with organs & pipes.

Prayse him with softe clavicimba  
les: prayse hym with lowde claria  
cymbales.

That so ev' thyng is endued wi  
th breathe: let it prayse the lord.

ANDE YE THE LORD  
DE. Amen.



**C** *Ex tabula de fende tte*

**Psalmes.**

**A**d te Domine levaui. *Psalm. 121.* f. 35  
**A**d te Domi. clamabo. *Psalm. 124.* f. 40  
**A**fferte domino. *Psalm. 125.* f. 41  
**A**udite hoc. o. gen. *Psalm. 126.* f. 77  
**A**tendite. *Psalm. 127.* f. 123  
**A**d Dominum. *Psalm. 128.* f. 205  
**A**d te levaui. *Psalm. 129.* f. 207

**B**eatus vir. *Psalm. 130.* f. 2  
**B**eatí quorum. *Psalm. 131.* f. 47  
**B**enedicam Dominum. *Psalm. 132.* f. 50  
**B**eatus qui intelli. *Psalm. 133.* f. 66  
**B**enedixisti dom. *Psalm. 134.* f. 137  
**B**onum est confi. *Psalm. 135.* f. 150  
**B**enedic. *Psalm. 136.* f. 163  
**B**enedic. *Psalm. 137.* f. 164  
**B**eatus vir qui. *Psalm. 138.* f. 184  
**B**eatí immaculati. *Psalm. 139.* f. 192  
**B**eatí omnes. *Psalm. 140.* f. 210

**B**enedictus do. *Psalm. 141.* f. 227

**C**onfitebor tibi. *Psalm. 142.* f. 5  
**C**onfitebor tibi. *Psalm. 143.* f. 12  
**C**onserve me. *Psalm. 144.* f. 20  
**C**onfitebimur tibi. *Psalm. 145.* f. 27  
**C**onfitebimur tibi. *Psalm. 146.* f. 119  
**C**onfitebimur tibi. *Psalm. 147.* f. 155  
**C**onfitebimur tibi. *Psalm. 148.* f. 157  
**C**onfitebimur tibi. *Psalm. 149.* f. 167  
**C**onfitebimur tibi. *Psalm. 150.* f. 171  
**C**onfitebimur tibi. *Psalm. 151.* f. 174  
**C**onfitebimur tibi. *Psalm. 152.* f. 183  
**C**onfitebimur tibi. *Psalm. 153.* f. 190  
**C**onfitebimur tibi. *Psalm. 154.* f. 216  
**C**onfitebimur tibi. *Psalm. 155.* f. 219  
**C**onfitebimur tibi. *Psalm. 156.* f. 234

**D**omine quid. *Psalm. 157.* f. 4  
**D**omine ne. *Psalm. 158.* f. 8  
**D**omine deus. *Psalm. 159.* f. 9  
**D**omine dominus. *Psalm. 160.* f. 11



Dixit insipiens. psal. 14. fo. 18.  
 Domine quis habi. psal. 15. fo. 19.  
 Diligam te. psal. 18. fo. 21.  
 Domine in virtute. psal. 21. fo. 30.  
 Deus meus deus. psal. 22. fo. 31.  
 Dominus regit. psal. 23. fo. 34.  
 Domini est terra. psal. 24. fo. 34.  
 Dominus illumina. psal. 27. f. 38.  
 Dixit iniustus. psal. 36. fo. 55.  
 Domine ne. & secunde. psal. 38. f. 60.  
 Dixi custodiam. psal. 39. f. 62.  
 Deus auribus. psal. 44. fo. 70.  
 Deus noster re. psal. 46. fo. 74.  
 Deus deorum. psal. 50. fo. 79.  
 Dixit insipiens. psal. 53. fo. 84.  
 Deus in nomine tuo. psal. 54. fo. 85.  
 Deus repulisti. psal. 60. f. 94.  
 Deus deus meus. psal. 63. fo. 97.  
 Deus misereatur. psal. 67. fo. 101.  
 Deus in adiutorium. psal. 70. f. 109.  
 Deus iudicium tuum. psal. 71. fo. 111.  
 Deus venerunt gen. psal. 79. fo. 119.

Deus stetit in syna. psal. 82. f. 134.  
 Deus quis similis. psal. 83. fo. 134.  
 Domine deus fa. psal. 88. fo. 141.  
 Domine refugium. psal. 90. f. 147.  
 Dominus reg. deco. psal. 93. fo. 151.  
 Deus ultionum. psal. 94. fo. 152.  
 Dominus reg. exult. psal. 97. f. 156.  
 Dominus reg. iras. psal. 99. fo. 158.  
 Domine ex. & fiste. psal. 101. f. 160.  
 Deus laudem meam. psal. 109. f. 179.  
 Dixit Dominus. psal. 110. fo. 182.  
 Alleluia quoniam. psal. 116. f. 188.  
 De profundis. psal. 130. f. 211.  
 Domine non. psal. 131. fo. 212.  
 Domine probasti. psal. 139. fo. 220.  
 Domine clamaui. psal. 141. f. 224.  
 Domine ex. & secunda. psal. 143. f. 226.  
 Exaudi Domine. psal. 145. f. 21.  
 Exaudiat te Dominus. psal. 146. f. 29.  
 Exaltabo te domi. psal. 147. f. 43.  
 Exultate iusti. psal. 148. f. 48.



**N**  
**N**oli emulari. psal. 37. fo. 57.  
**N**onne deo subiecta. psal. 61. f. 96.  
**N**otus in iudea. psal. 76. fo. 120.  
**N**on nobis domine. psal. 115. f. 187.  
**N**isi quia dominus. psal. 124. f. 207.  
**N**isi dominus edi. psal. 127. f. 209.

**O**  
**O**mnes gentes. psal. 47. fo. 75.

**P**  
**P**aratum cor. psal. 108. fo. 178.

**Q**  
**Q**uare fremuerunt. psal. 2. fo. 3.  
**Q**uare domine recessi. psal. 10. f. 14.  
**Q**uoniam admodum de. psal. 42. f. 68.  
**Q**uid gloriaris in ma. psal. 54. f. 83.  
**Q**uam bonus. psal. 73. fo. 114.  
**Q**uare deus repulsi. psal. 74. fo. 117.  
**Q**ui regis israel. psal. 80. f. 131.  
**Q**uam dilecta. psal. 84. fo. 136.  
**Q**ui habitat in. psal. 91. f. 148.  
**Q**ui confidunt. psal. 125. fo. 208.

**S**  
**S**aluum me fac domine. psal. 11. f. 17.  
**S**i vere utique iusti. psal. 58. fo. 90.  
**S**aluum me fac deus. psal. 69. fo. 106.  
**S**epe expugnaue. psal. 129. fo. 211.  
**S**uper flumina Ba. psal. 137. f. 218.

**T**  
**T**u decet hymnus. psal. 65. fo. 99.

**V**  
**V**erba mea auribus. psal. 5. fo. 6.  
**V**squequo domine. psal. 13. fo. 18.  
**V**t quid domine re. psal. 74. f. 117.  
**V**oce mea ad do. psal. 77. fo. 121.  
**V**enite exultemus. psal. 95. f. 154.  
**V**oce mea. psal. 124. f. 225.

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 in the yeare of oure lord  
 1530. the .16. daye of Ja  
 nuary by me Fran  
 cis foye.  
 Praise ye the lord